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The College possesses a very complete philosphical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once,	$15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year	350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

REV. A. VARSI, S. J., President.

jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORated according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-Second Annual Session on Monday, August 19th, 1872. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once	$15 00
Board and Tuition, per quarter	62 00
Washing, per quarter	12 00
Physicians' Fees, per quarter	2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF St. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

or Board, Lodging and Tuition, per Scholastic Year	$250 00
Washing, per Scholastic Year	30 00
Piano and use of instrument, per month	8 00
Violin, Guitar, Flute, etc., each, per month	6 00
Vacation at the College	40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to

REV. JAMES MAGILL, C. M. President.

jan1-tf

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Guitar, per month, $5 00	52 50

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The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

SISTERS OF CHARITY,
Santa Barbara, Cal.

jan1-tf

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department	$3 00
" in Grammar Department	5 00
" in Higher Department	8 00

EXTRA CHARGES:

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For the use of Instruments, etc., second year, per month	5 00
For each Academical Degree	10 00

jan1-tf

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While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing	$250 00
Entrance Fee	10 00
Physician's Fee and Medicines	5 00
Vacation at College	40 00
Day Students	60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.

jan1-tf

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(Payable half-yearly, in advance.)

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Entrance fee, to be paid only once	10.00
Vacation at College	40.00

DAY PUPILS.

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Music, vocal and instrumental, drawng, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,
Superior

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Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes; Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year	$225 00
Washing	45 00
Entrance Fee	10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument	$60 00
Organ " "	50 00
Guitar " "	50 00
Vocal Music, in Class	20 00
Private Lessons	40 00
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Painting in Oils	20 00
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Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

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Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

FRANSICAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by the FATHERS of the ORDER of ST. FRANCIS, will commence on the first Monday in August.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost — a want long felt in California — and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, (to be paid but once,)	$15 00
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Payments must be made semi-annually in advance,

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jan1-tf REV. J. J. O'KEEFE, O. S. F.

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OF THE

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dec21-6m

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II. SAN FRANCISCO, FEBRUARY 15, 1873. No. 23.

EDITORIAL NOTES.

OUR neighbor, of the *Pacific*, is violently opposed to exempting churches, private school houses, libraries, etc., from taxation, and offers, as an argument, the fact that Catholic institutions would reap a benefit. The editor says that in New York, under "BOSS TWEED" and his kind, "hundreds of thousands of dollars have been voted to Roman Catholics in the spirit of mere partisanship, and yet their property, churches, palaces, parsonages, monasteries, convents, asylums, reformatories, and so on, have been exempt from taxation." And he goes on to aver that "in this way the whole Protestant community has been plucked to build non-taxpaying and proselyting institutions, over which the government has no control, and into which it could not go for a visit of inspection." If the Catholic churches, asylums, etc., have been exempt from taxation in New York, so have been the Protestant institutions of like character—there has been no discrimination; and the "BOSS TWEED" business is getting very stale. One of our New York exchanges gave the Church to which each of the "ring" belonged, and there was but one who ever had been a Catholic, and he was not a practical one at the time. They all belonged to Protestant churches! Then how are Catholics responsible? Will the *Pacific* tell us? Then while it has its hand in on corruption, will it tell us how many of the Credit Mobilier ring, and the Congressmen it purchased, belonged to the Catholic Church?

THE *Pacific* says the whole Protestant community of New York was plucked by exempting Catholic schools and asylums from taxation. Was there no plucking of the Catholic community where Protestant institutions of like character were exempted? It utters that which it knew to be false, when it says no government officer had a right to visit for the purpose of inspection. We would like the *Pacific* to cite us an instance where admission to a Catholic institution has been refused any *gentleman*, whether an official or not? Let the editor go to any public institution on this coast, and ask, in a gentlemanly manner, to be allowed to "inspect" it, and if he is refused we will acknowledge ourselves mistaken. We would, of course, like to see churches and asylums exempt from taxation; because we believe it to be contrary to sound policy, right and justice to tax them; but we should expect like institutions, belonging to Protestants, to be exempt also. An instance where a Catholic has claimed more for his Church than he was willing Protestant churches should enjoy can not be shown.

THE influence of *Harper's Weekly* is shown by the manner in which it made the Methodist Bishop and ministers back down from their attack on the public schools. At the meeting over which Bishop JANES presided, the Rev. Dr. HOLMES was reported as having denounced the public schools as insufficient for religious education, and affirmed that the morals of the country were not improving in proportion to the increased facilities for education; and Dr. HAVEN said that education and religion are so entwined that one can not be cultivated without the other. The time, he said, has not come when the Church can give up education. Others spoke in the same strain, and none took the other side. But *Harper's Weekly* was so sorry to see them joining hands with the "Romish priests," that they all fly to explain. These gentlemen all get down on their "marrow-bones" to the *Weekly*, and, like naughty children, promise not to do so any more, if let off this time. The *Christian Advocate*, of this city, takes the part of the urchin that denies every thing, and says: "The criticisms, in *Harper's Weekly*, of Bishop JANES, Dr. FOSS and others, who are accused of joining hands with the Romanists in the effort to break up the public schools, were wholly unwarranted. Dr. FOSS made no address on the occasion. Bishop JANES 'did not allude to the public schools' at the educational meeting. Drs. E. O. HAVEN and C. D. FOSS have addressed notes to the *Weekly*, in which it is affirmed that 'no one dreamed of saying any thing in opposition to public schools.'"

THE Cincinnati *Commercial* has an article on religious education in Germany, which, if that paper understands the subject, shows a deplorable state of affairs. It is all running to the free-thinking order. It is not the desire to exclude the Bible; but its *rational* parts are to be taught! The child "is to be taught only that which will stand the test of its later culture. Christianity, for instance, is to be separated from those accretions which do not really belong to it: 'the whole ballast of miracles' is to be thrown overboard. Nothing is to be taught which reason has not shown to be true, and which has not proved its value in the various situations of life. The Bible is to be used, not as 'the word of God,' and, therefore, infallible in all its parts, but as a book, similar, in its origin, to the books of our own times, containing, besides much that is erroneous, religious truths that are universally valid." What "infallible" authority is to separate the parts that are to be taught from those to be rejected, we are not informed. These fellows that fall back on reason are a very illogical set. Individual reason setting bounds to authority is, of all the propositions we ever heard advanced, the most absurd. Suppose each individual was to set the limits to the authority of the laws of the State of California. Would there be much use for laws? Those who reject all law, all authority, whether of God or State, are consistent and logical; but we have no patience whatever with these half-way fellows.

THE Ignatius Literary Society, of St. Ignatius College, will discuss, on the 24th instant: "*Resolved*, That for the cause of education, republics are better than monarchies." This question will be apt to be decided in the affirmative, but we would suggest to the young gentlemen that decisions should be made on the merits of the *argument*, and that if one side is compelled to take an unpopular or difficult view of the question, that such fact should be taken into consideration. In this country, for example, it is easy to make an argument pleasing to the audience on the affirmative of the above resolution, while they who maintain the negative, possibly against their own convictions, are looked upon with less favor. We have often been provoked at the decisions of "Presidents" in this very particular—they always give the palm to the popular, or the "easy" side. This does not give the proper encouragement to those who take the "hard" side. It is enough for one to be conscious of the weakness of his position, without being also conscious that however ingenious may be his argument, he gains nothing by it.

THE Modoc war is still furnishing much matter for the daily papers. The troops, it seems, are having a hard time of it. Snow covers the whole country, the roads are very bad, and it costs thirty-five cents per pound to get supplies taken to them. The men have only the ordinary camping-tents, and suffer greatly from cold. So it seems likely that the elements will kill as many men as Captain Jack and his band. This little war will cost the Government many times the value of the title in fee to all the land the Indians asked, to say nothing of the lives lost; and the Indians only asked justice. And now Gen. CANBY is on the ground with the Peace Commissioners, and it is likely, after all, that an arrangement will be made whereby the Indians will go back to their old homes and keep the peace. Of course, we can not but sympathize with the soldiers in their hardships, and if nothing can be done in the way of a peaceable solution of the difficulty, would like to see them reap a speedy and complete victory over the Indian; but knowing that an injustice was done these people, and that they are doing what any spirited people would do in like circumstances, we can not help feeling sympathy for them. At the latest date, all active hostile preparations had ceased, and the troops so disposed as to protect the settlers while the "peace talk" was being had.

SOME weeks ago, the suggestion was made, at the East, that powerful stationary engines be used for forcing water through pipes in the streets, for fire purposes, instead of the present method. Some of our city papers acknowledged the benefit of this system in a city where water was plenty and cheap, but thought it would not do for San Francisco. We then suggested that these engines could, in addition to their use in time of fire, be used for the purpose of pumping water out of the Bay into large reservoirs on Telegraph, Russian and Rincon hills, to be used for cleaning the sewers as well as for fire purposes. None of our daily papers took up with the idea, but a dispatch dated at New York, February 10th, says that a Joint Committee of the Common Council has been appointed to consider the expediency of utilizing salt water for cleansing the streets and extinguishing fires; held a meeting that day, and that J. B. PINKNEY, of the Board of Fire Underwriters, and others, gave their views on the subject, and advocated measures to be instituted to make salt water available for the purposes named. San Francisco is much better situated for this than New York, and we once more urge it upon the consideration of the "City Fathers." We will not repeat the reasons given by us formerly, because it seems to us that the mere suggestion is sufficient to insure action on so important a matter.

FROM the tone of the Queen's speech, at the opening of the British Parliament, it is to be hoped that at least the University question in Ireland will be satisfactorily adjusted. Said Her Majesty: "Measures will be submitted to you at an early day for settling the question of university education in Ireland, and it will have for its object the advancement of learning in that portion of the dominions, and be framed with a careful regard for the rights of conscience."

THE cable informs us that a Posen editor has been sentenced to four months' imprisonment, for publishing an article entitled, "Battle with GOD'S Church." This article contained, perhaps, some such "insult" to the Emperor as that in the Pope's Allocution—told, perhaps, a plain truth or two. And we claim that this is a free and enlightened age! No enlightened people, we say to ourselves, would brook such acts of tyranny as disgraced the dark ages! The press is the great engine of civil liberty. An educated people can not be enslaved! These things do we tell ourselves, but we see the most high-handed tyranny practiced in a country proverbial for its love of freedom since VARRAS and his army perished in the attempt at its subjugation; and the acts of the tyrant applauded in a country claiming to be the freest and best ever established! It seems to us that the spirit which animated the Boston tea-party—the spirit which prompts a man to face death rather than yield one iota of his rights—has become rather sickly in this country as well as in Europe.

THE *Call*, after fighting the railroad for months on the supposition that an opposition city would be built on Goat Island, since it has the company check-mated, at least so far as that game is concerned, now says: "There is, in truth, no more danger to be apprehended from San Antonio Creek than from Saucelito, Vallejo, or half a dozen other points. Jersey City does not interfere with New York; neither does Alton or East St. Louis with St. Louis proper, nor Covington with Cincinnati. This city is about through with her troubles, if she keeps out of debt." This has been our humble opinion all along. There is too much capital invested in San Francisco to admit of a rival on the Bay.

THE ordinary expenses of BEECHER'S Church, for a single year, are stated as follows: Mr. BEECHER'S salary, $20,000; Mr. HALIDAY'S salary, $3,000; Mr. WELD, (first sexton) $3,500; Mr. RAYNOR, (second sexton) $1,200; music, $8,000; insurance, $500; current expenses, $7,000; Plymouth Library, $700. Total, $43,900. This is imitating very closely the meek and lowly one who had not where to lay His head. With such a sum a Catholic Bishop would relieve an immense amount of suffering. With no salary, except for the absolute necessities of life, the revenue of the Catholic Bishop goes either toward making permanent improvements, which shall benefit future generations, or toward relieving the necessities of the poor of his flock. Protestantism is fast running into a mere matter of dollars and cents, like all other *business* enterprises. We shall soon expect to hear of them petitioning for a "select circle" in Heaven.

THE *Catholic Telegraph*, of Cincinnati, makes the statement, on what it says is good authority, that the Catholics of this country are ahead of all others in attending to all their religious duties, not even excepting Ireland. The Catholic-American Church, it remarks,

"complies in a way that rivals the devotion of the first Christians, with the desire of the Church, in these times, that its children should frequently approach the fountains of grace. Weekly, semi-monthly and monthly communions are the life-long habit of unnumbered thousands. The labor of the confessional, from week to week, in this country, is unremitting. Crowded altar-railings, where the Bread of Life is dispensed at all the masses, except the last, no matter how many they may be, is the spectacle pleasing to God and the angels, which the American Church presents every Sunday and Feast day, and which is witnessed so regularly in no other country." We are truly glad to know that such is the case, and sincerely hope the "hard cases" alluded to by the *Telegraph*, and which we all too well know to exist, may be fewer and fewer as the days pass on. As an illustration of the truth of its assertion, the *Telegraph* says:

As an illustration of this practical piety of our Catholics, we can present, we think, with pardonable pride, the Cathedral congregation of Cincinnati. It consists of about eleven thousand souls. This number, of course, includes all those who have not made their First Communion, as well as those who have. During the past year, this congregation had no mission, which always greatly increases the communions. Yet there were in the Cathedral nearly forty-three thousand communicants, making, certainly, eight for every one of an age to receive the Sacrament of the Eucharist. This is undoubtedly a healthy, robust condition of Catholic piety. But it is not an exceptional case. Of course there were some who did not approach the altar from the beginning of the year to the end—there were others who came once, twice or quarterly. Bnt the mass went to confession or communion monthly or more frequently.

That is pretty good for Cincinnati: but did our neighbor read the item we published in our issue of January 4th? In that issue we said: "A single church in this city—where there are eleven regular churches, besides the various chapels connected with schools, etc., where communion is given—has given, during the year 1872, nearly eighty thousand communions! An average of over fifteen hundred a week! Notwithstanding the rain was pouring down, both on Tuesday evening and Wednesday morning, there were two thousand communicants at this one church on Christmas morning." Won't our neighbor tell his readers of this, and show them that although California has been considered on the confines of barbarism, where people come for the almighty dollar, and bow down before the "golden calf," as no other people do, there is yet some religion, some Catholicity left. If it is with "pardonable pride" that the *Telegraph* points to forty thousand communions in a single church in the year, in an old city, where they have had all the advantages of church and home influences, our pride—and we are proud of it—is certainly excusable when we can show nearly double the number of communicants at one chureh. We hope the cathedral at Cincinnati may reach eighty thousand this year, but we shall be satisfied to compare notes with our neighbor at the end of the present year.

IT pained us very much to read the statement that the *Metropolitan Record* had to suspend publication. It has for many years been a first-class paper, bold and outspoken on every subject; it had become, as we thought, a power in the land. But in these days, it is not only necessary to make a good paper, but it requires what the Yankees call "push," a never ending go-aheadativeness, a constant strain, a determination not to be overlooked, to make a newspaper "win," that all the old publishers had not learned. It looked, to them, like coming down from their dignity; but such are the requirements of the age.

WE find in the New York *Independent*, a bitter anti-Catholic paper, the following concerning one of the greatest men of the nineteenth century—Archbishop Manning. It seems to be condensed from the *Watchman and Reflector*. We quote:

By a skillful use of his opportunities, he is rapidly gaining credit and influence for his Church in England. The banquet at the opening of the Royal Academy is one of the most fashionable and distinguished of all the social festivals of London, and, at this, the Catholic Archbishop was invited to say grace, taking precedence of one of the Anglican Archbishops, who also said grace. But it is not only among the aristocracy that this great strategist is making conquests. The farm-laborers of England have lately formed a union for the improvement of their condition, which has been denounced by the aristocracy, and regarded with scant favor by the clergy. One of the English Bishops was so unwise as to intimate, in public, that it would be well to duck some of the leaders in a horse-pond. But at a meeting in Exeter Hall, in behalf of this Union, Archbishop Manning comes forward and heartily advocates the movement. It would not be fair to charge the Catholic prelate with insincerity in this action. Undoubtedly, he expressed his honest opinions; but the incident shows his good generalship. Mr. Bayne says that, while the English middle-class is still strongly Protestant, Roman Catholicism is making rapid conquests, both in the higher and lower strata of British society.

THE troubles of poor King AMADUES are shortly, but no less positively, summed up by the *Chronicle*, as follows: "He has undergone the peril of attempted assassination by shot and poison; his Queen has been dangerously ill; his own health has been bad; his brief reign has been disturbed by domestic insurrection, civil war, an uprising of the Carlists, by frequent change of Ministry, and by a vexatious and protracted war in Cuba. AMADEUS has illustrated how uneasy lies the head that wears a crown, and has done a wise thing in severing his political connection with the people he found it impossible to govern. AMADEUS had not the support of the ecclesiastical party because he was the son of a King that was against the Pope. He was opposed by the Carlists, by the adherents of Queen ISABELLA and her son ALPHONSE, by the adherents of the Bourbon Duke of Montpensier and by the Republican element, which, since the success of that party in France, has been much strengthened." Then he was certainly wise in getting out of all the trouble.

SPAIN.

DISSATISFACTION exists in all the ranks in Spain, and the imported King has resigned. The conspiracy of PRIM and his confederates against Queen ISABELLA has entailed great evil on the country. The *people* never have given a willing support to the new dynasty. The old nobility have stood aloof, too proud to brook an imported prince; the republicans have never been satisfied; and those who love the Church could not support the avowed enemy of the Pope. We were not at all astonished, then, when we read in the dispatches this week that AMADEUS had determined to abdicate. The King's disposition to quit the throne, says the telegraphic account, "is attributed to a difference between His Majesty and the Ministry, which arose in November last, when the General of Artillery, DON HIDALGO, was promoted to the Captain-Generalship of the Basque Provinces. The majority of the officers in the artillery service have resigned their commissions, at the same time protesting against the promotion as irregular and unjustifiable, and refusing to serve under HIDALGO, because he participated in the massacre at the San Gil barracks, in 1866. HIDALGO, meeting with much opposition, finally resigned, and the officers withdrew their resignations; but the Ministry recently appointed him to a new and important command in the Catalonia artillery. The officers returned their protest against it, and sent in their resignations. The Ministry disregarded them, and, appealing to the Cortes, obtained nearly a unanimous vote of confidence. The King, from the beginning, disapproved of the promotion of HIDALGO, and feels affronted because the Cabinet compels him, through the vote of the Cortes, to acquiesce in the last appointment."

This is—if we may be allowed a California phrase, more expressive than polite—"very thin." The reasons are to be found in the fact that the Carlists are gaining strength, and the Government is capable of nothing more than a defensive policy; that the discord in the legitimate royal family has been healed, and that there will be concert of action hereafter where there has been discord. The fate of MAXIMILIAN should have warned AMADEUS that the Spanish race, while they may acknowledge a monarchy, do not care to bear the yoke of a foreign prince.

That the situation is dangerous in the extreme, is shown by the dispatches of the 10th instant, as follows:

When Congress met, the seats of the Senators were vacant.

Figueras, leader of the Republican party, expressed surprise at the absence of the Cabinet at such a juncture. He demanded that they be notified to attend.

President Rivero thereupon sent a messenger to request the presence of the Representatives.

Zorilla, President of the Council, soon afterward entered, and addressed the House. He acknowledged that the situation was serious, but the Government had no interest in concealing the fact. He advised the Republican Deputies not to act hastily. Nothing of an official character had yet been done, and the immediate duty of the Government was to maintain order. He objected to the sitting of Congress, under the circumstances.

Zorilla then stated that the King informed him, on Saturday last, that he was firmly resolved to abdicate. The Ministers sought to dissuade the King from his purpose, and a delay was asked for twenty-four hours to consider it. All that the Prime Minister could add was, that he had not, since then, received his Majesty's official act of abdication, and was unable, in the present state of suspense, to make any proposal, or ask any vote from Congress.

Figueras said that he could not agree with the Prime Minister, that there was any thing objectionable in the sitting of Congress, and moved that the session be made permanent.

The motion was carried, and at 10:30 to-night there had been no adjournment.

Why were these Senators, the prop of the Administration, absent? Was it that they had heard the distant thunder of the coming storm? The *Alta*, commenting on the above, says that "AMADEUS was too good for the Spanish nabobs;" but, as this is a mere matter of opinion, the question of which was too good for the other cuts no figure. They must part. A short time ago it was said that AMADEUS would abdicate as soon as the Pope died! He wanted, it was said, to join in with the other powers in forcing the selection of a Pope the choice of the kings of Europe. But the Pope is not dead: he is no longer King of Spain, and anarchy reigns among the enemies of the Church in that kingdom! It may be that the light of the Church's triumphant day will first dawn in Spain. The dispatches say that the Cortes have adopted a republican form of government. We have but little faith in a republican government for a country situated like Spain; but a republic can not be used against the Church, and that is the greatest interest we feel at present in the Spanish question. A republic in Spain might be a friend, it could not be the enemy of the Pope.

GOD AND MAMMON.

OF late years there has gradually stolen in upon the sanctity of church worship an evil which the press of the times, both secular and religious, have inveighed against with the force and energy which it merits. The ostentatious display of wealth, which is too frequently made, not only in the pews, but in the pulpit; the aristocracy of the rich, which is inclined to keep itself aloof from those who do not occupy the more expensive seats in the temple of the Lord, are abuses which will meet the eye of those who attend the splendid churches to be found in every large city. We charge that Protestantism is to blame for this, but still we are forced to admit that the same thing may occasionally be found in our own churches and cathedrals. There are those upon whom wealth has come, perhaps, too suddenly—and, surely, unmerited—who are inclined to look down upon the wearer of the ragged coat, or of the frock of calico; they are loth to consider that "a man is a man for a' that," or that a warm and generous heart more frequently beats beneath a rugged breast than under the purple and fine linen of a richer brother. These are wont to flaunt their prosperity in the faces of those less fortunate in the struggle for wealth, and to make within themselves a little coterie which they forget to leave without the doors of the church. This was not always so, for we can well remember when the rich and poor knelt side by side; when the minister preached equality for all in the sight of the Lord, and such a thing as a fashionable church—save the mark!—was unknown. But now note the change. There are churches in this city where the poor man is out of place, the structure is too magnificent to countenance poverty under any circumstances, and the recommendation to visit the little church around the corner, though not expressed by the pew-opener in so many words, is impressed by all the surroundings. The annual sale of pews shows how great is the estimation in which wealth is held even in the house of God, and how little is left for those who are not its possessors. The auctioneer comes boldly and brazenly into the aisles, cracking his jokes, and bringing with him the air of barter and sale which he can not shake off. He mounts, with irreverent foot, even to the very altar, and enters at once upon the business in hand. There is no awe for him in the surroundings that should be sacred—none for his auditors, with their check-books ready and open. Their voices are not those of men who feel that they are in the the holy places, but there is the noise and brawl which is found even in the auction-house and horse-market. The harsh and hollow invitation to "bid up lively, gentlemen," echoes and re-echoes among the arches overhead, while the clink of the money, as it changes hands, makes fit music for the business going on below. Crœsus, with his wife and daughter, is among the crowd, for Crœsus is religious; he knows a thing or two, and the choicest seat, is of course, knocked down to him at a handsome figure. The sale goes on, and, so long as there are purchasers, be sure no seat is left for those who have not the wherewithal to buy. This scene is not exaggerated, and can be witnessed annually in the Protestant churches of this city. And when Sunday comes round, money is again placed too prominently in the foreground. The congregation can not forget that the day is not one for parade, or the aisles of the church a place upon which to pass in review. The women of the flock are not willing to attend unless their finery be in the mode; and if one appears among them more fashionably dressed than another, envious glances are not wanting to show how blows the wind. The preacher delivers his sermon, but he, too, is unable to conceal his regard for the mighty dollar. Though he may not inveigh against the senseless pursuit of it in which the hearts of men are made harder than stones, and their consciences seared till all feeling be lost forever; at the same time, he takes good care to say nothing which shall wound the sensibilities of the holders of the choicest seats, whose contributions to the plate add not a little to his yearly revenues. It is not hard to understand why gold plays such a prominent part in Protestant worship, and why Catholicity will never allow it to make such disgraceful exhibition in the sight of God. One of the first lessons taught the Catholic child is humility. In his Catechism he is instructed to be humble, in worthy imitation of his Divine Redeemer, and the Sodalities, by their influence, impress the precept on him as he grows older, and in after life he never forgets it. This we do not find in Protestant-

ism ; on the contrary, there is a tendency to irreverence for sacred things, which, in church matters, shows itself in too many ways. The preacher in the pulpit does not preach it as he should, or as the Saviour gloriously exemplified in his own person. He is inclined to pass over too lightly a subject which is so near to the hearts of his congregation, and so the license for ostentatious display is seemingly authorized by the very one whose mission justly would be to rebuke it. The priest, on the contrary, is never weary of preaching against the pride of wealth. He not only preaches against it, but he shows, by his affection for the poor, by his treatment of them during sickness, his prayers for them, that they are as dear to the heart of their Redeemer as the men who almost buy and sell them every day. He believes that man can not worship God and Mammon at the same time, and he does not hesitate to so declare. He knows that he is in the keeping of his Divine Master, and that he is at the bounty of no man's hand. He speaks the truth and fears not, for no worldly policy is allowed to influence his actions. Can any truthfully affirm so much independence for the Protestant clergy ? *

A PIOUS CLOWN.—Just at the conclusion of a recent circus performance, in a North Carolina town, the clown stepped forward and informed the vast assembly that they had taken in about $600 that day—more money, he ventured to say, than any minister of the gospel, in that county, would receive for a year's service. He then plainly told them that a large portion of the audience were church members, who would plead their poverty when asked for money to support the gospel, and severely exposed their inconsistency. A few Sundays after, he preached in the same community and made a strong appeal for missions, when a collection was taken up amounting to $438.—*Sacramento Union.*

And it is very likely that this "pious clown," made this $438 pay for several champagne dinners, and that he enjoyed the whole farce about as well as a boy enjoys a circus—and is paid better.

NOTES OF TRAVEL.

To the Editor of the Catholic Guardian :

I MUCH regret that circumstances, over which I had no control, prevented me from fulfilling my promise, of writing to you at an earlier day. No matter; I suppose "all is well that ends well." I reckon you have not lost so very much, after all. I left the city in January, and particularly early in the morning. I was, at the time, much amused by the constant growling and grumbling of a large number of the paasengers about the boat's horribly early hours. Still, my private opinion is that it is somewhat of a nuisance, if you have many traps, as the mountaineers say. We found the cars, which were to take us to Calistoga, in waiting at Vallejo. This, together with the dense fog, forbade us even getting a peep at that city. Soon we were at Napa Junction, seven miles south of Napa City. Here those of us going north turned to the left, while those bound for Sacramento took to the right, taking a north-east course. Napa City, the county seat of Napa County, seems a pleasant enough place — but it lies too low to suit my fancy, besides, the tracks of fog were too visible and well-defined for a transient customer. In addition to the usual county building, there are the Napa College, or Institute, under the direction of the Methodist Church, in which both sexes are received, one or two private schools, and a very fine public school-house and several churches, among the rest a neat Catholic church. I regretted that time did not permit me to visit the pastor, Rev. Father Dyer, whom I had the pleasure of meeting, last summer, away up in the Lake country. There are, also, some very fine residences in Napa, and much, very much, beautiful shrubbery. Here, too, is to be the branch Insane Asylum. Leaving the city, we enter fairly into Napa Valley ; it is, indeed, one of much beauty and fertility. Orchard, grain-field and vineyard vieing with each other in beauty and productiveness. True, the orchards and vineyards were now in dishabille—while in many of the fields the young grain was coming up, and the ground looked as if covered by a green veil. Pruning had just began ! Wine and brandy are manufactured in large quantities. The most imposing buildings on the road are the wine-cellars.

Fifteen or twenty miles further on, and we are in St. Helena—this is a neat, thrifty, business-like village, in the centre of a well-to-do agricultural community—mostly German—the finest and largest vineyards I have seen, north of San Francisco, are here. A man by the name of—there, I was going to tell you his name, but, as I can neither spell, pronounce nor remember it, may be I had better not tell it. No matter, he had two establishments for the manufacture of wine and brandy—the one a very imposing affair, the other, though certainly any thing but imposing, is more than noticeable ; simply for its singularity and by-gone-times-look ; it is the first wine-press ever put up in the valley. Most of its grape-holders, vats, wine-receivers, etc., are made of ox-hides. The owner says it shall stand just as it is as long as it will, an evidence of the progress of the times and business—a contrast between then and now.

Noon found us at Calistoga, the terminus of the railroad and telegraph line—as well as the El Dorado of Mr. Brannan. He and his friends have advertised, written and talked about the place till, positively, they left nothing for any one else to say. I think the whole thing is like frost-bitten corn, when ground—chaff in very large quantities ; meal small, very small.

There is a rather limp-and-go-easy public, but no private school here, a Methodist and Presbyterian church, a Catholic station, attended from Napa. There had been divine service the day before I came ; no doubt there soon will be a church.

Having the day to spare, we hired a team and guide and set off for the Petrified Forest, which lies five or six miles south of Calistoga, on the ridge which divides Napa from Santa Rosa Valley. This is, indeed, an object well worth seeing ; the drive, though somewhat rough at this season, is not at all unpleasant—leading through scenery at first quietly beautiful, then picturesquely grand, as all mountain scenery is to every lover of Nature in her sterner aspects. The forest is in itself a solemn, awe-inspiring, and, to the last degree, impressive object. The trees, many of them immense in size, changed, in Nature's great chemical laboratory, into solid stone, yet retaining all their natural characteristics, every knob, every seam in the bark, every knot in the wood is perfect. There are, at least, three distinct kinds of timber. Some of the trees were really charred by heat ere they became solidified ; all are broken into blocks eight or nine feet in length, and, at a distance, look like clapboard timber ; several are of great length, and must have been seven or eight feet in diameter, at least, when standing. One, which I measured, is that now near the root, which was perfect ; it was, evidently, a species of redwood. A smaller one, the stone of which was very, very heavy, looked close-grained and fine like the *mezquit* of Texas. Scattered about, in all imaginable and unimaginable positions, were rocks of all dimensions and of several kinds, looking, in their wild disorder, more as if they had been tossed, in anger, down from above than upheaved from below. Then there is the sublime impress of the Mighty Power which piled those massive boulders one upon the other, through countless ages ; yet, in one moment, rent the mountains asunder, scattering those giant fragments at their base, burying those colossal trees beneath the *debris* of the volcano. In the presence of that Divine Power, I was fain to exclaim, with Holy David, "What is man that Thou shouldst love him, or the son of man that Thou shouldst regard him ? And yet, as I stood alone and contemplated the ruins of by-gone ages, a feeling of pride and exultation came over me, when I remembered that He, the *Mighty One*, at whose nod the very mountains trembled or melted away, was *my* Father. I was His child—heir to His possessions. Night closed over us—morning found us climbing St. Helena Mountain. But, lest your readers grow weary, as we did in ascending, I will close for the present, and, with your permission, continue at another time. PHILOTHEA.

LOWER LAKE, February 6th, 1873.

PUBLIC CORRUPTION.

To the Editor of the Catholic Guardian :

DR. STONE, in one of our city churches, last Sunday evening, preached a sermon, and, if I may judge by the report in "the *Call*," presented a very ugly, but a very truthful picture of "Good Society." The Dr. finished his sermon by complimenting newspaper editors and reporters. Was that a mistake, or did the Dr. compliment the press to secure the circulation of the picture ?

Plain truth is good English. It is apparent to any man of common sense, that the majority of newspaper editors, and many reporters, belong to *the* "Good Society" the doctor described ; and yet he says, "I honor the press for what it is doing." What is it doing ? Are not the majority of editors and reporters employed all day, and every day, Sunday included, in feeding the public mind with histories of horrors ? Is it not a well-known fact that the modern live newspaper is the friend and ally of astrologers, quack doctors, "rings," corners, and diamond-mine planters ? If you doubt it, look at the advertisements. I suppose you have heard of the modern editorial advertising paragraph in which the editor puffs the advertiser ? The modern editorial sanctum is a huxter's shop where any man can purchase puffs for a dollar, and big puffs for ten. For fifty dollars, the modern editor of a live daily would call the D——l a Saint, and try to prove it, too.

Forty years ago the newspaper was the true friend of liberty ; to-day, it is the enemy of the people ; the friend of railway schemers, diamond mine-planters, and all sorts of gigantic swindlers. How could these members of 'the Good Society' succeed if the newspaper did not circulate, in attractive type, the falsehoods required to secure 'the good will of the people.' I pity the people. The whole duty of man in America seems to be to get a dollar by any means. In Europe, puffing for pay, or circulating in newspapers falsehoods of any kind for hire, is not fashionable ; and the system of advertising in short editorial paragraphs is degrading. The people believe the editor is a true friend, but when he writes a short editorial paragraph, and places the words so cleverly as to make the majority of readers believe that he has expressed an opinion in favor of some sham, is n't he a traitor ? How many newspaper proprietors would refuse a fee for puffing a sham ? One in a hundred !

"Good Society," gentlemen, indeed !

G. A. K.

ST. PATRICK'S DAY—A GOOD IDEA.

To the Editor of the Catholic Guardian :

LAST year was a bad year in Ireland. In many districts the crops were a total failure, and great distress is felt by many of our poor relations in the old land.

Prosperity, peace, and plenty bless the Irish people in America. The "thirteen millions" will celebrate St. Patrick's Day in grand style. I hope they will remember the friends at home, and on the anniversary of our patron Saint make a national subscription, and send it, every dime, to the Nun of Kenmare. That pious, patriotic Irish lady will feel pleasure in distributing it where it is most required. The man who does not know how to increase his wealth by giving part of it away, is a poor man indeed. Let us add to the blessing that God has given us, in an abundant harvest, the pleasure of giving to our friends in distress.

What is gold ? It is mud
If it is not doing good.

The feast of reason and the flow of soul are delicious ; but the pleasure of giving to a poor friend is the pleasure an Irishman enjoys the most. Give him the hint in time, and he will prove that he knows how to celebrate the national holiday.

I have the honor to be,

AN IRISHMAN.

P. S.—We could have the amount of California's gift paid to the Nun on St. Patrick's Day. One of our good friends, electricity, will give the order to a Dublin banker, and Ireland will know before sunset on that holiday that America is coming to the rescue.

THE CHURCH IN THE UNITED STATES.

ST. ANN'S Church, Cincinnati, the church set apart for the colored people, has been sold : White persons crowded the little church, whereas they should have left the space needed to their colored brethren. Moreover, the building was insecure. The title of the church was in the hands of the Jesuits, or the St. Peter Claver Society. The price which it brought will be applied to the purchase of a school-house for colored children elsewhere in the city. Colored Catholics are welcome to the Catholic churches until one is provided for them.

The Young Men's Lyceum of St. Peter's parish, Baltimore, gave an interesting dramatic and literary entertainment in the Opera House, Jan. 15, for the benefit of the parochial schools.

Plattsburgh, N. Y., is a growing village, and has a population of 9,000, of which 6,000 are Catholics, in equal proportions of Irish and French Canadians. The country, for twenty miles around, is principally occupied by Irish farmers, some owning as many as six hundred acres.

The Catholic Young Men's Institute of Rochester, N. Y., at a meeting in their rooms, Jan. 19, resolved to proceed with the erection of the building contemplated at the time of their organization, about a year ago, for which the Exchange Hotel property was bought. The plans have been produced by the architect, and the work will be commenced in April. The building is to be ready in October, and it is estimated to cost $30,000, most of which has already been subscribed by members and friends of the association.

The Archdiocese of New York was erected to a See in 1808, and created an Archbishopric in 1850, under the Most Rev. John Hughes. His predecessors were Bishops Concanen, Connolly and Dubois. The present Archbishop is the Most Rev. John McCloskey, and the Vicar-General, Very Rev. Wm. Starrs. The Archdiocese contains 128 churches, 24 chapels, 241 priests, 1 theological seminary, 3 colleges, 12 academies, 16 select schools, 15 asylums, 5 hospitals and homes, 8 religious communities of men and 12 of women, and 67 ecclesiastical students.

Rev. G. J. Pendergast, who, for the last five years, has been pastor at Benton, Wis., died, after a lingering illness, on the 11th of January, having received the last sacraments of the Church at the hands of Rev. J. F. Kinsella. The funeral services took place Jan. 13, and were attended by a multitude of persons that filled every available place in the church. Father Prendergast was, at the time of his death, forty-four years of age. He was ordained in Waterford, Ireland, at the age of twenty-three. His life, since that time, was spent on the Mission in England and this country. During his residence in America, he has been located in Philadelphia, Galena, Hazel Green, and, for the last five years, in Benton, Wis. The *Milwaukee Vindicator*, in an extended notice of the deceased, says : "His death has brought sadness to many a home ; but it is in the homes of the poor that his loss will be especially felt. May he rest in peace.

The Washington correspondent of the Baltimore *Union*, under date of January 26th, writes as follows : The Most Rev. Archbishop of Baltimore, whose health is gradually improving, arrived here on Tuesday last, and is the guest of Senator Casserly, of California. Many Senators, Representatives and other distinguished personages, have paid their re-

spects to the eminent prelate during his sojourn in Washington. He will leave on Tuesday next, 28th instant, for Richmond, Va., and thence proceed, *via* Charleston, S. C., and Savannah, Ga., to St. Augustine, Florida, where he will remain some weeks. He will be accompanied by Rev. Dr. Hecker, of New York, whose health is also impaired. May the more genial clime of the sunny South soon restore the blessed boon of vigorous health to both of these distinguished and beloved churchmen!

FOREIGN CHURCH ITEMS.

THE Bishop of Basle, Switzerland, has written a pastoral against the arbitrary action of the Swiss Government. The Most Reverend Prelate declares he can not allow the interference of the civil authorities in matters of faith and dogma. Neither can he tolerate its censuring, or preventing in any way, the infliction of ecclesiastical penalties on insubordinate priests. The dogma of Papal Infallibility has nothing whatever to do with the civil government, and the position of the Bishop, therefore, remains unchanged. "Why," he asks, "is he persecuted since the proclamation of that dogma." The Bishop concludes by affirming that the authorities have nothing to complain of, and, therefore, ought to leave him alone, and by assuring them that he fears God more than man, and that rather than submit to injustice he will prefer death itself.

THE *Universe* contains a long and interesting account of the recent persecution in Turkey. It remarks that in this sad affair, as in all matters of the kind, the Holy See manifested its usual zeal in its endeavors to bring matters to a satisfactory condition—first, by sending a special nuncio, then, by the dispatches of Cardinal Antonelli, and lastly, by the personal interference of His Holiness the Pope, addressed to the Sultan. This hatred of Catholicism on the part of the Sublime Porte is likely, it appears, to be brought to such an extent as to lead to the final suppression of the power of the Church in Turkey, and even to the secularization of its revenues. In order that the Patriarch and the Bishops be in no way under the influence of the Roman See, the Government, even now, pretends to ignore the authority of the Holy Father. This is even dragged to such a ridiculous and illogical extent that the nomination of the Bishops and Patriarch will now be made by the Mahometan authorities, and by them alone—a manifest absurdity, for as they deal only with Christians, assuredly the Turks can have nothing to do with them or their religion. A proof that this is the intention of the Sultan is shown in the recent revocation of Mgr. Hassoun, a direct violation of the Bull *Reversurus* hitherto accepted by the Ottoman Government, and which permitted the Pope to appoint and dispossess Bishops and clergymen in the Turkish Empire *ad libitum*.

IN 1869, the archdiocese of Cologne contained twenty-six monasteries of ten different orders, Dominicans, Jesuits, Lazarists, etc. The monasteries were one hundred and thirty-four in number, divided among thirty-one different sisterhoods, such as Benedictines, Ursulines, etc. The most important of these nunneries is the Franciscan, with three hundred and sixty-three sisters in Germany and one hundred and fifty in America, several others only containing three nuns. It is supposed that the number of conventual establishments, both for men and women, has had important additions since the above date.

A LARGE meeting of the Catholics of Launceston, Tasmania, was held on the 22d of September last, to consider the question of Catholic education, and to protest against the system which, at present, obtains in the colony. The Bishop of Hobarton, Right Rev. Dr. Murphy, presided, and there were present the Rev. Fathers Hinterocher, S. J., P. R. Henerby, D. F. X. Beechinor, J. Kelsh, and C. P. Woods. The building was crowded, and many persons were unable to obtain admittance. His Lordship delivered an able address, and resolutions, strongly condemnatory of any education which is not closely united with religious teaching, were unanimously adopted.

THE Feast of S. Genevieve was kept, this year, at Paris, with very imposing solemnities. The shrine of the Saint, in the grand church which bears her name, was crowded with worshippers, and there and in the church of S. Etienne du Mont, the Communions were very numerous. On Sunday morning the immense fane of Geneviève almost proved too small to contain the members of the Conferences of S. Vincent de Paul, who came to make their annual pilgrimage, and hear Mass at the shrine of the Patroness of Paris.

SPIRIT OF THE CATHOLIC PRESS.

SOME interesting reflections concerning "the bodies of the faithful departed," are given by the last number of *Freeman's Journal*—very good authority on such subjects. We quote:

In the letter of Mr. Masel, of Nevada, that we published last week, there was an incidental expression on which we made a note that, by inadvertence, we failed to attach to it. It related to the proposition that the soul suffers in purgatory for sins pardoned, but not expiated, but that the punishment of the body is summed up in its being turned "into ashes." In a former article on the matter referred to, we said that the soul of the faithful departed *cares* for the body from which it is separated, and to which it is to be re-united. We add to this, now, not as a matter that *must* be believed, but as a pious and sanctioned tradiction, that this care of the separated soul for the body that, united to it, makes the perfect man, is affected by other causes than the common lot of the body being turned into ashes. Hence, on the death of a Catholic, the keeping lighted around the inanimate body of blessed tapers. Hence the keeping on the poor body the blessed scapular, and putting in its hands the blessed crucifix, or beads. Hence, above all, the impiety of burying the body of one dying in Catholic communion, in a grave not blessed with the ceremonial of the Church. The sanctioned usages, and the commands, of the Church, in these matters, give countenance to the tradition that has prevailed among the most cultivated and instructed communities of Christendom. It is, that the body of the deceased faithful, which is "sown in dishonor—('into ashes')—to be raised in glory," if not protected by the benedictions of the Church, may be treated with contumely by evil spirits, to the distress of the soul that belongs to it. Therefore the care to accompany the body, from the moment of death till buried in consecrated ground, with prayers, and with blessed surroundings. It is not of the "*Faith*," but the conviction is sanctioned by pious and learned opinion. We are not contradicting any thing said by Mr. Masel, but only avoiding a false inference that may be drawn, that the soul of a departed Catholic treats the body, of which it was the soul, with indifference.

No hostile deduction can be made, from this, either as to the bodies of those martyrs that were not recovered by the faithful, nor as to the bodies of those who, without their fault, or their Catholic friends, have been cast into the ocean, or otherwise, thrown into unhallowed graves. God is Ruler over all. The things that are *revealed* belong to us, and to our children.

THE Brooklyn *Catholic Review* has a leader on the "Growing Catholic Strength in Britain," as follows:

We rejoice to find that our co-religionists in England are in no way relaxing their efforts to obtain the recognition of their just claims by the legislature. The Duke of Norfolk, Lord Petre, Mr. F. Weld Blundell, of Ince, Mr. J. Billington Booth, of Preston, Mr. John Weld, of Leagram Hall, Lancashire, and other influential gentlemen, have been conferring with Mr. Bruce, the Home Secretary, respecting the religious iustruction of the Catholic inmates of the different county lunatic asylums. Many persons in a disturbed or unsound state of mind are not insensible to religious consolation, and services of religion are probably not less essential to their comfort and happiness in this world than to their eternal welfare in the next. The Catholic magistrates throughout the kingdom are strongly impressed with the injustice of the existing law. The Justices of Lancashire, in particular, feel that, with a thousand Catholic patients in the asylums of that county, a serious responsibility rests upon them, as to the religious instruction of these helpless creatures. During a recent discussion by the Lancashire magistrates on the question of providing a separate asylum for Catholics, Mr. Parker, formerly M. P. for Preston, pronounced the denial to Catholic inmates of asylums of the same privileges which Protestant inmates enjoyed, to be the grossest injustice which the magistrates could inflict upon those who did not concur with them in the Protestant creed; and Lord Derby said it had been proved that Catholics were not treated with perfect justice, as justice in these matters was now-a-days understood. The most obvious remedy would be the establishment of a separate asylum for Catholics, but this is impracticable under the existing law, which, in the opinion of the law officers of the crown, is inconsistent with the public celebration of the Catholic service in lunatic asylums, which does not allow the payment of priests for attendance on Catholic patients, and which does not empower the magistrate to segregate the Catholics, as far as may be practicable, into one asylum. Mr. Secretary Bruce, on these facts being stated to him by a deputation, admitted the present state of things was a scandal, and promised to place before his colleagues the true position of affairs, with a view to their being immediately remedied. As the London *Times* was recently candid enough to remark, the Catholics are, next to the Established Church, the most powerful religious body in the British Islands, they are more determined than any other section of the community to have things their own way, and their just demands can not long be successfully resisted.

THE Cincinnati *Telegraph* has a splendid article on the "Decline of the Republic," attributing much, if not all, of the rottenness brought to light by the great Credit Mobilier investigation, to our system of public schools. Like nearly all the leaders in that paper, it is long, and does not, therefore, give us so good a chance to gather its "spirit" in a short extract. We clip something over two of that paper's long columns—not quite so much in our type—and we promise the reader that it will repay the time spent in reading.

The Credit Mobilier investigation has brought terrible revelations of official robberies in high places, which startle only those who have not watched the gradual decline of all national morality, or those who pretend to believe that civil government can be honest and pure without the guidance of true religion. We are reaping, in this national scandal and disgrace, the fruit of godless common school education, and godless political principles. As a nation, we have discarded religion, and public as well as private conscience has been degraded, and become callous to every touch of honor and decency. Thieves clear the way, by gigantic bribery, to the highest places in the government, and then defile anew their official position, by secret leagues of rapacious fraud to compensate for the expense of purchase. Legislatures are bought, as men buy cattle in the market, and are too well acquainted with public morality to blush, when the infamy is exposed. The purchaser takes his seat in the Senate, and has no fear that his associates, to whose garments cling the smell of like corruption, will dare to expel him. He knows well that the purification of the Senate would empty nearly all its seats; while he confesses his crime, he defies punishment. He laughs securely at popular indignation, and dreads no social ostracism. He is the model politician of the period; he is the choice production of the common schools and universal suffrage. He is a clever pupil of that system of education which we are told, with an air of laudation, is *purely* and peculiarly American; in which the brain is trained at the expense of the soul; in which success in this life is all important, and belief in the next world is deemed of no importance at all; in which all instruction is directed to make men sharp enough to steal, embezzle, and defraud the individual or the nation without falling into the clutches of the law; in which the corrupting influence of the lessons he is daily receiving is veiled by the pretence of doing an impossible task, to make men moral without religion, without subordinating intellect, will, imagination and passions of the pupil to a higher aim and nobler purpose of life, than to attain wealth and enjoy earthly luxuries and honors.

Men, like Senators Caldwell and Patterson, whose political record is so loathsome that the history of other countries, older by centuries, furnish few names so revolting to honesty and honor, are exactly what we are to look for in a generation doomed to pass years in the *peculiar* American institution—the common school. When youth has been robbed, *systematically*, of conscience and left no resistance to his passions in this age, in which virtue is second to dollars, wealth is esteemed as the greatest good, and sensuality is worshiped, but the weak reed of respectability, or of public opinion equally pagan and corrupt, his manhood will shrink from no crime in the pursuit of his ambition. He is taught to walk after his own lusts—to make this world his God; to care more for the road that leads to success in business or to political office and its emoluments, than for the road to Heaven. He practically follows these principles of modern education, and thus they breed for us a race of mercantile and political thieves and swindlers, who prey upon society with the rapacity of hungry wolves. Every thing sacred is thrown into the market to be sold to the highest bidder, Money becomes the universal touchstone of social and political worth.

When this species of statesmen, who now crowd the Capitol, have reached the goal of their ambition, it is but the beginning of their infamous career. It is only natural that they should hunger for more ill-gotten wealth. For its enjoyment alone they live and scheme, and lie and commit perjury, and conspire with manipulators and lobbyists, to vote appropriations for railroads and other commercial enterprises in which they are stockholders—plundering the public treasury of millions upon millions to fill their own. The monstrous thieving of our virtuous, canting, psalm-singing, Methodistical Vice-President, the smiling, saintly Colfax, of the high-toned, pompously religious, reverend Garfield, of his brother preacher, Harlan, of the dead epitome of Roman virtue, Stevens, and of a dozen other Congressmen which the investigation of the Credit Mobilier has brought to the light of day, with the promise of extending the list into higher places of public trust, is but the full-blown development of immoral, heathenish theories, which American apostles of secularism, in pulpit, press and public stage, have been assiduously propagating for the last quarter of a century. With a blindness that forebodes but a continuance of private and public corruption, until the whole government shall pass into the market, these educational leaders of the people, with their patent devices for making a nation of scoundrels, are urging the passage of laws in the different States, which will enforce upon every child this training that inevitably leads to the extinction of all moral restraints, and the universal destruction of even the natural virtues. They would bury the nation in the basest materialism, make it the slave of money-getting, convert the intellect into a mere machine for working out, by gambling, fraudulent speculations, enormous profits, and then, we suppose, they look for a reign of virtue. Never was there exhibited, in the history of any nation, a lower depth of social madness.

We reap what we sow. If we sow of corruption we shall reap corruption. There can be, in the nation at large, no more than in the individual, an ecsape from this inflexible law. If we reject the Christian wisdom of the past, if we drive out from the school, the forum, and the halls of legislation, the laws of religion; if, in political institutions, the authority of Christ is practically denied; if our age will presume, as it has been doiug for a long while, to reverse the divine arrangement of the world in which the salvation of the soul is of the greatest moment, and material progress and success but a secondary consideration, vengeance will come by national suicide as well as in the eternal punishment of the individual. That consequence can not be averted. Where God is not allowed an influence to save, Satan will certainly have power to destroy.

For years it has been a popular belief among us, that no one could mingle in politics, and seek office, without employing the arts of dishonesty. To be a successful politician and to be a thief, in the creed of the American people, are now synonymous terms. The Credit Mobilier scandal goes far to corroborate the truth of that creed. Our government is rotten, root and branch. If there be still a few healthy spots in the body politic, the virus of the same disease, which finds a victim in the Vice-president of the United States as well as in the policeman, is fast approaching them. If we have still a few honest legislators, they will be compelled, in order to save themselves from suspicion or contamination, to relinquish the honors they have honestly gained. There can be no denial that this is the deplorable condition of American politics.

There would be some hope of some reformation in the discharge of public duty, if the exposure of these great crimes was followed by expulsion from office, civil degradation, fines and imprisonment. But the guilty are troubled with no such fears. They remain in office, serve their term, play, again and again, the role of unlimited dishonesty and boundless greed, and return to their constituenrs, to be re-elected, or, failing in this, to be appointed by the President, as is proposed in the case of Bingham of Ohio, to a higher office—to represent the American people at a foreign court. Crime is rewarded and enriched; "Virtue is praised and starves." It can not be counted exaggerated alarm to say, if a radical reformation is not soon begun, by a re-adoption of Christian principles in the family, in the schools, and in society, that the last days of the republic are drawing near. May God avert the omen.

THE Legislature of Wisconsin, having before it a bill providing for universal taxation, which our Milwaukee contemporary, the *Vindicator*, believes to be an attempt at taxing churches, a very pointed article on the subject-matter appears in its columns. The editor declares that it is with much diffidence that he approaches the subject, and we know exactly how to appreciate his position. He would rather, he says, that some political lecturer or paper should have the honesty and the courage to take it up. He says:

We deem it scarcely necessary for us to dwell at great length on this subject, for we trust that our legislators are possessed of too exalted a sense of justice and propriety to allow themselves to be influenced to the action of subjecting church property to taxation. As a public and beneficial institution, none *should* be more excellent or worthy of the protection and courtesy of

the State or civil government. With as much fitness should a tax be imposed on the sun's rays, as to tax the facilities for worshipping God and the diffusion of the light of the Gospel.

To tax our institutions, erected by voluntary contributions, for the exaltation of our kind in the service of our Creaior, is a species of cruelty, and involves an injustice that will not be likely to prove popular.

It is an injustice, inasmuch as among the millions of persons calling themselves Christians, church edifices are erected at the expense of a comparative few, while the many non-contributors enjoy equal privileges with those who contribute to the good work, and shall the State add an additional burden upon the generous few? afford further encouragement to imposition?

Were taxation imposed on church property, a law would be necessary compelling every member of the congregation to pay his *pro rata* of such tax, for which his own property should be made liable; for if a tax be imposed on the church property, for which such property alone is to be held liable, it may be redeemed or not, at the pleasure of the community, or of one or more of the community, or not at all, according to the mood or spirit of such as might be expected to volunteer to pay such tax; if the property be sold for taxes, all are losers thereby, morally, and the generous voluntary contributors to its erection, both morally and pecuniarily. Shall the clergyman be held responsible? He is not the owner. Shall the Bishop who holds a trust-deed be responsible? He is not the owner; he holds the property in trust for the congregation. Shall the congregation pay such taxation? If so, it should be done collectively; and to secure its being done thus, a law should be enacted obliging each member to pay his proportion; for should the obligation of the tax be made imperative, and the payment by individuals be left optional to themselves, it will be a ground for much disorder, contention, injustice, and, in many cases, probably, a forfeiture of the property, rather than submit to imposition.

Apart, then, from the impiety of giving to Cæsar what belongs to God, of making the little domain, set apart for God's use, tributary to the State, of taxing "*public property*," it supplies a source of endless difficulty, socially, morally and equitably.

We do not know if there be any occasion for the few remarks we offer. We sincerely trust there is not; that our honorable legislators will look upon ecclesiastical property in the true sense, and that it will be included in their class of exemptions, as it always has been. And that if piety, and regard for the honor of God, be not sufficient motive for exemption, public justice will plead sufficiently powerful in behalf of the exemption of this class of property.

OUR Albany contemporary, the *Reflector*, which we never fail to "cut," has a very excellent article on "Protestantism and its Mission," from which we clip the following:

Let us turn to those sects which have so wisely, or rather appropriately, named themselves *Protestants*. We will ask: Why do they call themselves Protestants? Is it because they protest against the Word of God, or deny its existence? because they repudiate the true Church — the Church which Christ came upon earth to establish? Were it otherwise, there would be no need of calling themselves Protestants. But as God marked Cain and his descendants, so that they might be known, He also placed upon the dissenters from His Church a mark by which they too should be known, and that mark is in their name — *Protestants*. If they are, as they claim, within the true fold, and if their mission be a divine one, why should they cast off the jurisdiction of that Church which can look back almost nineteen centuries to God as her Founder? Why break loose from a mother that had fostered them with tender hands, that had sought them out in their distress and ignorance, when they were wandering in darkness, and taught them to love God — a mother that loved them with a love a mother only knows? But when ingratitude takes possession of the soul, it quenches all kindlier feelings. When Lucifer, after his fall, lay upon the bosom of the burning lake, he cried to his followers: "Furthest from Him is best — though in Hell." So with those who were once nourished and protected by the tender hand of their mother, the Church; when once cast from her, they strive to find consolation in the thought that furthest from her is best.

If Protestantism can divide itself up into so many different sects, each teaching its own distinct *doctrine* — "one saying I am of Paul, another of Apollo, and another of Cephas" — and still retain, in its purity, the word of God, they can answer the question, "Is Christ divided?" and they could deny that "we are all one in Christ Jesus." What Christ founded on earth has existed to the present, and will exist to the end of time, unchanged. We can not add to nor take from His word. His Church is His great work, and He has given it a promise that, though the Heavens and earth would pass away, the Church — the repository of His word — would not pass away. Gaze upon the works of man. Those towering monuments which were once the masterpieces of antiquity, the pride of ancient intellect, have crumbled beneath the heavy hand of time. Kingdoms, reared up by the mighty efforts of man, to that degree of power and grandeur, till seemingly it was beyond the reach of human power to overthrow them, have sunk into ruins, and are now among the things that have been. States, proud in their might and influence, have passed into nothingness, and are now forgotten. So it is with all the works of man. What the hand of man has raised up it can also tear down. And a church established by man is like any other monument of his fancy. As his imagination increases, he perceives that his work can be changed and made more perfect; and before he is satisfid, it has undergone so many changes that very little, if any, of his old work remains. And it is the same with the mission which man marks out for *his* church; it also must undergo changes until it is lost in its own *improvements*. Luther, the monk who forsook the vows made before the altar of God, gave one portion of his Church — the Protestant — its mission; it was to scorn, insult and ridicule that Church which had cast him off as a rotten member — to persecute the Pope, the temporal head of the Church, because he would not pander to his pride; in fine, to protest against all the truths taught by the Apostles. Henry the VIII, with hands still gory with the blood of a Fisher and a More, with the blood, as Macauley tells us, of ever seventy-two thousand victims, gave another section of the *Protestant* Church its mission. It was: "Go beat down all the landmarks of civilization, of the progress of that ancient and only true Church, sack each holy edifice; rob the faithful of their all; spare not innocence nor virtue! Go, gratify your passions for pillage, murder, sacrilege and impurity! These things do in my name, for I, Henry VIII, the murderer of my wives, who have gloated over the mangled corpses of those most near and dear to me, stricken down as they were at my command, have sent you!" This being the mission of the Protestant Church, how faithfully has it at times been fulfilled? But now many of these sects see their error — they see the folly of their ways, and are approaching, with humility, her whom they denied — the Catholic Church.

NOTES FROM ROME.

THE HOLY FATHER.

THE last week has been an unusually busy one with His Holiness, and many a younger man would have been fatigued after receiving so many persons, and making such numerous speeches; but this is not the case with the Pope, who enjoys such excellent health that his activity surprises every one. Only the other day, Mgr. Outremont, the new Bishop of Autun, observed, publicly, that he had seen few young priests say Mass with greatet facility than the Pope. "The only thing, says this prelate, that shows age about Pius IX is his hair, which is as white as snow. His mind is youthful as that of a young man of twenty; and the ease with which he makes his genuflections at Mass, is perfectly wonderful." On January 2d the Supreme Pontiff received several deputations, who came to the Vatican to present him with their compliments. To the Palatine Guard, he observed, "That Rome, at present, resembled the ancient Pentapolis, which, a little before the destruction of its wicked cities, gave itself up to all sorts of giddy amusement and pastimes; to dancing and to singing, as also to licentious spectacles. But the fire of Heaven fell upon them in the midst of their lewd mirth, and reduced their splendid towns to ashes." The Pope added: "Something of the same sort is going on around us now; great misfortunes menace society and the world. Europe, Italy, Rome and many other places have given themselves to dancing and mirth, but a tomb is beneath their feet." The Pope, also, received the Generals of several religious orders. In answer to their address, the Sovereign Pontiff said: "This is the third time, since I came into the world, that I have seen the religious orders suppressed. It is God's will that they should suffer persecution from time to time. He thereby evidently wishes to purge those noble bands of men who combat for the defence of His cause. It is a secret of Providence, and I can not otherwise explain it. Nevertheless, I assure you, I have always fought for the Orders, both with my pen and with my voice; and I do all I can for them. I dare not say, I would to God I could see the angel of Sennacherib appear coming to our aid. This is scarcely my wish. I long rather for an angel that would convert, than for one who would destroy. Shall I ever see him? I fear not. All my adversaries pursue the same road — some wish to destroy me by violence, others by cunning. What shall we do? We are exiles. Shall we not present ourselves before His Throne, and, by the powerful arm of prayer, entreat Him to bless us and to mitigate the bitterness of our enemies." The Pope then blessed the various generals who were present.—*Cor. Brooklyn Review, Rome, Jan.* 4.

To the long list of Catholic schools and colleges closed by orders of the tyrannical rulers of Italy, I have to add this week the Seminary of Mantua. This was a very important educational institution, and the blow will be severely felt throughout the extensive diocese. Another bigoted and detestable circular of the Minister of Public Instruction, enjoining further vexations and illegal restriction on ecclesiastical colleges, has been sent to the provincial prefects. The injunction not to recognize the new Bishops, created by the Holy Fathers, has also been repeated. Beside the deprivation of their benefices and episcopal residences, the persecuted prelates are daily exposed to a host of contemptible annoyances devised by the malignity of sycophantic and place-hunting Syndics and Prefects. For example: The Municipality of Bologna voted, in November, a tax on tradesmen and artisans. It was oppressive and unjust, if you will, but Italians are used to that; and the first quota was paid, and would have been forgotten, but for a protest published in the local papers by the Cardinal Archbishop of the city. His Eminence had actually been insulted with a schedule filled up as follows: "Morichini, Trade — *Bishop* — Municipal duty — 7 lire."— *Cor. London Register.*

IT is not in Germany alone that the recent Allocution of the Holy Fathers has fluttered the enemies of the Church. We have not ceased to contradict the reports, circulated continuously for the last two years, by the anti-Catholic press in this country, about the satisfaction felt throughout Italy, as they alleged, and especially in Rome, at the seizure of the Eternal City, and the extinction of the Temporal Sovereignty of the Pope by the Piedmontese Usurper. Our readers will remember that we have contradicted these mendacious and malicious reports, in the strongest terms, over and over again, but their authors and propagators were not abashed, and have persisted in circulating what they must have known to be untrue. For a short period, undoubtedly, after the felonious seizure of the Quirinal, the friends of the Holy See in Rome and in the Patrimony of St. Peter were cowed by the irruption into Rome of the anarchists and assassins who followed in the wake of the Usurper's army; and their silence afforded a pretext for attributing to them acquiesence in the accomplished robbery. But this timidity has been gradually disappearing, and now there is such a manifestation of sympathy with the Pope, and of indignation at the seizure of his city by the Robber-King, that the propagators of the false news find it necessary to back out and cover their retreat by as much candor and fair-speaking as will suffice to screen them from the censure of those whom they have been so long deceiving. The last Christmas and New Year's Days have elicited such an expression of *Roman* feeling in favor of the Pope, that the truth can no longer be concealed or perverted in the communications of special correspondents to the London daily papers; and the correspondent of the *Times*, alluding to the Papal Allocution, admits that "these periodical denunciations and anathemas are not altogether without effect, *especially in Rome, where there exists a numerous Papal party*. It is certain," the correspondent of the *Times* goes on to say, "that a very large number of persons here (in Rome) of the upper and middle classes — and possibly, (he might have said certainly) also, of the lower orders, look upon the present state of things as entirely transitory, and are convinced that, in some way or other, as a consequence of European wars or revolutions, or of some great coming catastrophe, the Italian power will be broken up, and the Pope will enjoy his own again. . . . The influence of the priests still makes itself strongly felt. It transpires in many small things, as, for instance, in the observance of the various holydays of the Church." And the correspondent illustrates this by an anecdote of an English resident in Rome, who, being anxious to get some repairs completed, and probably, also, with a desire to bribe the workmen into a disregard for their religious duty on a holyday, offered a batch of laborers "handsome extra pay if they would work upon the name-day of some saint which they had declared their intention of keeping as a holyday — the third in that week. They grinned wistfully at the bait, but declined it." And so "the foreign heretic and tempter" (we quote the *Times*) was grievously disappointed, and, "on the day in question, not one of them (the poor laboring men) made his appearance." We have made a long extract because we here have the guilty confessing that the Usurpation is unpopular among all orders and classes of the Romans, that the reign of the Usurper in Rome and in the Pontifical States is deemed, by the Romans, to be transitory, and that all believe in the future restoration of "his own" to the Pope, by some means at present beyond their comprehension. The ejection of the Usurper they expect and they desire. They have faith in the power of God, and in the promise of Christ, and they will not be disappointed; they will be rewarded in due time. Unlike our stupid countrymen, who believe that the hours of the Papacy are nearly run out, the Romans keep in mind the lessons of history and the traditions of the past, and they await in confidence the hour of the Pope's deliverance out of the hands of wicked men.— *London Register.*

FARM NOTES.

WE do not know that we could present a more interesting "Note" than the following interesting letter on cotton culture in this State, from one of the most experienced culturists we have among us. It fully explains itself:

HOPETOWN, Cal., JAN. 5, 1873.

GEO. F. SYLVESTER, SEEDSMAN, SAN FRANCISCO:

My dear Sir:—I am pleased to see the interest manifested by you in the extension of cotton culture in this State, inducing an attempt to promote it through the distribution of selected varieties of seed. I cheerfully comply with your request to furnish you with such instructions relative to the preparation for planting and cultivating it as will enable the beginner to treat it intelligently. Preliminary to any directions relative to planting and cultivation, it may not be unprofitable to indicate the localities from which satisfactory results may be expected.

I am convinced that cotton may be successfully and profitably cultivated any-where in California between the isothermal lines of 60 and 70 deg. Certainly, in the valleys of the Sacramento, San Joaquin and Kern rivers. I would not risk an extensive planting upon the low land bordering on the Coast. But upon the dryer lands, or on the plains, in seasons of ordinary rain-fall — such as

that of 1871-2 was, or that of 1872-3 promises to be—cotton should be tested thoroughly.

The indications of my experiment in Los Angeles County, in 1871, lead me to hope for successful results from the immense regions referred to. One of the results of that experiment was the demonstration of the influence of sea air upon staple. The seed of the shortest staple and current variety planted in the South yielded there a lint which Eastern spinners and brokers pronounced equal to Sea Island.

The character of the land selected for planting should be moderately moist—a soil from which the moisture is gradually and surely exhausted as the season progresses. Cotton is not a voracious feeder, like corn, and a damp, cold soil in which corn would flourish is an unhealthy locality for the first-named plant. The crops on the Merced River, in Fresno and Kern counties, were all injured the past year by excessive moisture in the soil. In other respects, the plant flourishes on all soils, sands and clays alike.

The land should be plowed early — in the absence of facilities for irrigation — and plowed as deeply and thoroughly as possible, say from eight to ten inches. After plowing, the finer the tilth to which it can be reduced, by harrowing and dragging, the better.

The planting should be finished as early as possible after the frosts of Spring have ceased to fall. The cheapest method of performing this work is through the use of the planter. Cotton-seed planters are made here at a cost of $25. With this implement, one man and horse will furrow off and plant eight acres per day. A bushel of seed—30 pounds—per acre is an ample quantity.

In eight or ten days after planting, the cotton will be above ground. If weeds should spring up between the rows, they should be exterminated promptly. For this work, the best implement I have discovered is Strong's Horse-hoe. The Knox Horse-hoe is the best substitute. When in the fourth leaf, the plants should be reduced to a stand, by thinning them to one plant for every foot; one plant for every foot in the row gives a perfect "stand." The rows should be four feet apart on good land, on low, moist lands, the distance should be from four and a half to five feet. As long as weeds continue to come in the space between the rows, they should be exterminated by the horse-hoe. It will not be necessary to use it more than twice in the same row. So, too, the hand-hoe should be used to exterminate such as spriug up in the drill, among the stalks. The work of thinning is executed by a hand-hoe from six to seven inches in width. A man and horse will go over ten acres per day with the horse-hoe; a man will finish up one acre per day with the hand-hoe. This ends the work of cultivation, and costs from six to seven dollars per acre.

If the planter possesses facilities for irrigation, the work of applying water should be the first performed. If the land be thoroughly irrigated before plowing, cotton may be successfully planted upon it. If the plant should plainly indicate the necessity for it, then no more should be applied at one time than an ordinary rain would afford.

In California, picking is a simple process. The requisites are a sack, a man or boy, and a place to stow the cotton. Ginning is alike simple; the gin is put up and set to work by the seller.

Any one who understands the management of a hay-press can press cotton. An ordinarily strong hay-press will answer for baling, but a cotton-press is preferable. The best gin now in use is the Gullett; of this patent there are two kinds: the Steel Comb Gin, the new style light draft Gullett, called "Magnolia Gin." The former costs $5.50 per saw, currency, delivered in New York; the latter $5 per saw, freight to San Francisco—$38 coin. A fifty-saw gin will turn off 1,500 pounds of lint cotton in ten hours. Attached to the horse-power in common use, six horses are required to drive it.

The best cotton presses in use are, Gullett's Hand-press and Rembert's Plantation Compress. On the former, three men can bale twenty bales, of 450 lbs. to 500 lbs. weight each, per day. On the latter, the same number of bales—with the addition of one mule, will be reduced to shipping dimensions for the European market. The price of the former is $175 currency and freight to San Francisco. The latter $500 and freight to San Francisco. Orders for them left at your house will meet with prompt attention.

Respectfully yours,

GEO. L. STRONG.

The profits of cotton culture the past year varied from $25 to $43 per acre. A gentleman planted on Mariposa Creek, in this county, twenty acres on shares with me. After paying all expenses, including $2.50 per bushel for seed, he realized a net profit of $43.75 per acre. I regard $40 per acre, net profit, the legitimate result in good seasons.

FROM the *Rural Press* of last week — which, by the way, is becoming to be a credit to the State—we clip the following wheat review for January:

Despite the recent subsidence of the market, the month just closed has been one of the most satisfactory on record, so far as the prices obtained are concerned. After New Years, the market opened with the highest price on record, averaging, for coast, $1.95, for shipping, $2.05, and for milling, in which, however, little business has been done, $2.10. The figure of $1.95 was the highest average which coast attained during the year, being 15 cents over the highest average of December, 1872. But from the 3d of January it continuously declined, falling one cent on the 4th of that month; one cent on the 6th; half a cent on the 7th; 2 1-2 cents on the 11th; 2 1-2 cents on the 24th, and 5 cents on the 29th; a total fall of 15 cents during the month; on the 31st of January, bringing precisely the same price as on the 31st of December. Shipping wheat advanced 1 1-4 cents on the 6th; fell 3 3-4 cents on the 11th; rose 2 1-2 cents on the 17th; again fell 2 1-2 cents on the 22d; 7 1-2 cents on the 24th, and 2 1-2 cents on the 29th; on the 31st being 12 1-2 cents lower than in the beginning of the month, and 2 1-2 cents lower than on the corresponding date in December. Milling wheat rose 5 cents on the 6th; fell 5 cents on the 11th, and 5 cents again on the 13th; rose 5 cents on the 17th, fell 5 cents on the 22d, 5 cents on the 24th, and 5 cents on the 29th, standing, on the 31st, at 15 cents less than on the 2d, and 5 cents less than on the last day of December. The exceptional rise in coast wheat at the beginning of the month was entirely due to the unprecedented demand for export. The highest figures obtained were, for coast wheat, on the 2d and 3d of January, $2.00; for shipping, $2.10, on the 2d, and $2.12 1-2 on the 6th; and for milling $2.15 on the 2d, and $2.20 on the 6th. The lowest prices paid were $1.75 for coast, on the 29th, 30th and 31st, $1.90 for shipping, from the 24th to the 31st, and $1.90 for milling on the 30th and 31st. California wheat in Liverpool, according to the telegrams received by the Associated Press and the Merchants' Exchange, was nearly the same at the close of January that it was at the close of December. Then it was quoted at $2.95 to $3.01 for California Average, and $3.03 to $3.15 for Club. On the 2d of January it had risen to $3.07 to $3.11 for Average; $3.19 to $3.23, for Club, an advance of 11 cents on the former, and 12 cents on the latter. On the 8th of January Average fell 2 cents, on the 10th, 2 cents more, and on the 14th, 3 to 4 cents, while on the latter date Club fell 12 to 14 cents. On the 17th instant Average rose 4 to 6 cents; on the 21st from 2 to 4 cents; on the 24th it fell 2 cents; on the 20th 3 to 4 cents, and on the 31st 2 cents. Club rose 10 to 12 cents on the 22d, and fell 4 to 8 cents toward the end of the month. The market for Average is now half a cent higher than it was on the 31st of December, and that for Clnb 4 cents higher. Receipts for the month have equalled 1,451,469 centals, a little behind those of some previous months, but two-thirds, nearly, in excess of those of January. These have included 1,125,988 centals of Bay wheat delivered in this city, 305,400 centals delivered at Oakland, and 20,081 delivered from coast ports. Beside this, 206,458 centals have been received and shipped from Vallejo. Ths receipts of California flour have been equal to 9,777 barrels. The total in wheat and flour, California and Oregon, received at San Francisco, Oakland and Vallejo, for January, have been equivalent to 1,751,047 centals. Exports have aggregated 52 cargoes and two shipments, principally to Great Britain and Ireland. The number of centals exported has been 1,486,729, of a value of $2,964,433. Fourteen vessels have received three-fifth of their cargoes at Oakland wharf. The export of flour has equalled 5,258 barrels, 3,850 half-sacks, and 43,386 quarter-sacks.

VARIOUS NOTES.

THE protest of the so-called Old Catholics at Fulda is a repetition, in religion, of the resolution of the three tailors of England. The number of signatures is alarming, comprising the names of *two laymen and three priests*. The nineteenth century is not as favorable to the folly of *protesting* against the Church of God as the sixteenth, when the object is only to add another heresy to those already exhausted. A protest in the name of infidelity would secure more patrons. The *scientific* theologians of Germany have failed to learn the science of the times in which they live. A new religion, to live any length of time, must have the element of popularity. The old clothes of the Reformers smell too strongly of the corruption of the grave to be attractive. They are too rotten to be refashioned.—*Cincinnati Telegraph.*

GO ON.—A man must not yield to despondency nor look down inactive, despairing because he is in darkness. Sometimes a few steps onward or upward are all that are needed, and he, for want even of that little activity, may remain all his life beneath the cloud. Perhaps you have been ascending a mountain, with the mist so thick before you that, at a few feet from you, not an object was visible, and so wet that it was like a dripping rain. Timidity and despondency say in such a case you had better turn back, at any rate lie by in the first shelter. But perhaps you will find a clear sky with a little more travel upward. Courage and hope say — Go on! Faith says — Go on! higher up and you will find light. So you go on, and at length, unexpectedly, at one single step, you emerge into clear sunshine. Then all your troubles are forgotten. How glad are you that you persevered, that you did not turn back; you would have lost this glorious sight, this magnificent prospect, this peculiarity of glory which you could have enjoyed only under these very circumstances of preceding mist and gloom. "You would have lost the sight of the clouds under you, and the atmosphere resting upon them as on a sea of chalcedony, smooth, soft, undulating, and the summits of the mountains all around glittering with ice and snow. And you would have lost the glory of the breaking up and trooping away of these cloud congregations, as the departure of an army with banners, and the revelation of the unveiled world as a new creation."

FORMATION OF CHARACTER.—Guard against self-sufficiency and vanity. This temper is an effectual barrier to high intellectual improvements. Frequently reflect upon the small extent and imperfection of your attainments, on the vast regions of science that are yet unexplored by you; on the ten thousand books that you have never read or seen, or of which you have never even heard. Remember, too, the lofty attainments that have been made by some profound scholars, both of ancient and modern days. Read in early life a few well-selected biographies of men who were distinguished for their general knowledge. Read the lives of Demosthenes, Newton, Milton, Locke, Hale, Addison, Haller, Dodridge, Johnson, and of other accomplished and industrious scholars. Observe the ardent attachment and intense industry with which they cultivated science, and the astonishing acquirements which they made — their high valuation of time and careful improvement of it; compare your habits and attainments with theirs — not to repose in sluggish despondency, but to rouse yourself from apathy and sloth, to a noble emulation of rising to an equality with them. It was by no secret magic that these mighty scholars attained to distinction and fame; it was by patient, persevering, untiring industry.

OUR good friend, the *Gospel Messenger*, in a long-winded article, labors under the heavy task of expounding the difference between the "Romish doctrine of Confession" and confession as considered in his Church, whatever that may be. We certainly do not find fault with the doctrine of confession which *he* allows that we hold, but we do think it laughably ridiculous that *he* should claim for his sect even the shadow of such a Sacrament. However, he does manage to find two doctrines on the subject—one of which must be wrong—and makes a distinction which forcibly illustrates the difference between every doctrine of the Catholic Church and Protestantism. Catholicity is positive, and its dogmas are of vital importance, but Protestantism is negative, and if any one of its doctrines is necessary, as they consider them, we are yet to learn that fact. He declares: "There is no more pitiable, irrational or intellectually imbecile creature living than a half-Romanist, than a man who attempts to pick out, here and there, a bit of Romanism and deny the rest." What a sad commentary on Protestantism, which does this very thing—"pick out, here and there, a bit of Romanism and deny the rest." Good friend *Messenger*, don't forget that before Romanism there was no Christianity—and that from Romanism you have picked the bits of Christianity you possess—all you do not possess you deny, and *ergo* your own conclusion. —*Reflector.*

THE LOURDES WATER.—A good deal of controversy, writes the Paris correspondent of the *Pall Mall Gazette*, has been going on respecting the water of Lourdes. A common *marchand de liquers* attempted to sell it in bottles with his other wares, whereupon the Bishop of Tarbes interfered, and condemned this publican in a pastoral. Then the town council of Draguignan, a town situated at a hundred leagues from the miraculous fountain, decided that the water of Lourdes should pay the same dues as the mineral waters of Vals and Saint Galmier, and the Radical Council-General of the Var did not disapprove this measure. The Government, however, did not think it right to tolerate this principle, and the Administration of Indirect Taxation observed that as the water in question could not be distinguished from ordinary water, to levy duty on it would raise up numerous difficulties. The case, however, was referred to the Council of State, which has refused to sanction the duty on another ground —to wit, that it was not voted for financial motives!

LOWER CALIFORNIA.—The San Diego *World*, of February 11 has the following: We have come into possession of some interesting developments at San Rafael. It will be remembered that six weeks ago Governor Villagrana passed through San Diego on his way to San Rafael, to take charge of matters there. He expressed to us his determination to inaugurate the reign

of law and order at any cost, and he has been as good as his word. During the past week five murderers broke jail at San Rafael. Collusion on the part of the police authorities was suspected. Goveror Villagrana sent for the Chief of Police, and informed him that if the murderers were not captured within the current week he would fine him $500, and send him in irons to La Paz. This peremptory language had its effect. The next day four of the murderers had been recaptured, including the murderer of the American, Deck. Knowing the consequences of failure in his quest, the remaining criminal is being hunted by the Chief of Police with hound and horn. These people had been convicted of murder in the first degree.

SIGNS OF THE TIMES.

IN our day, when the sublimest mysteries of Christianity are assailed by a body of free-thinking individuals, calling themselves "scientists," or professing to be friendly to the progressive notions of this very "advanced school," it is well calculated to produce felings of regret in the bosoms of faithful observers of God's laws, as revealed to us, when the discovery is made that these false philosophers derive their chief support—in fact, erect their boldest hopes, and put in practice their most blasphemous designs, in virtue of the countenance expected and received from a certain portion of those proclaiming and, in loudest tones, asserting their devotion to the principles of religion and the mandates and the precepts of the Gospel. Whoever has at heart the advancement of the concerns of the future life and man's spiritual wellbeing, must not only be filled with sorrow but with dismay when he perceives, with an accuracy that excludes all uncertainty, the inroads made on the boundaries of the spiritual domain by individuals and bodies whose own vagaries are falsely substituted for science, and who add to modern nomenclature, by inventing for themselves and their conceited personalities the very inappropriate designation by which they are known — "scientists." He sees, furthermore, that instead of a firm and unyielding opposition being presented to innovations so destructive of all that believers in Christianity pay homage to, an impetus readily imparted, a voluntary yet lawful influence accorded by the portion of Christians above alluded to, not in consonance witn their ostentatious professions of fidelity and affection to the doctrine which Christ Himself has laid down for our and their observance and belief. Day after day, new and sensational theories are broached in relation to the gravest problems of creation, and studied efforts are diligently made to eradicate the convictions previously entertained concerning the same. A novel idea strikes an individual mentally; he—or those to whom he unveils the discovery—elaborates it, flings around it the charmless charm of apparent originality, snd straightway the world is notified of the "onward march and giant strides of human intelligence." Disciples gather around and applaud vociferously, having but a faint conception of the merits of the cause evoking their plaudits, so little do they seek to investigate the value of the new idea. Innovation for them is the great desideratum, and the intrinsic worth of the blasphemous absurdity proposed for their acceptance is never once thought of as a matter demanding considration. And this is sctence, and those cultivating its requirements are "scientists!" What a slander on the name and prerogatives of genuine science! Real science has nothing in conflict with what is beyond its scope and Divinely revealed. Its counterfeit, "the delusion and the snare," is not content with the investigation of affairs within the range of ordinary and legitimate research, but with the utmost, and, indeed, the most nauseating assurance, turns its attention to the incomprehensible, and turns itself to the subversion of the eternal mysteries of God.

True science is the gentle, submissive handmaid of religion, and harmonizes with all its demands. It elucidates what was heretofore hidden, and brings before us in an intelligent manner things with which we were not before conversant, or with which we had but a limited acquaintance. It never seeks to pass beyond a certain prescribed line, and is always sure to bow with reverence before the premonition declaring the approach of the sphere of mystery. It does not raise itself in all the arrogance of an inflated and dangerous pride, and assert its competency and desire to trespass within the awful boundaries of the sacred domain. It confesses its inability to understand, and consequently to expound, the wondrous secrets of Divine wisdom, as therein involved, and gives thanks to God for being permitted to understand so much, and successfully to investigate so far within the realms of the natural order. What then, its finite comprehension can not reach, it does not dare to deny; what is above and too high for the soaring of its limited intellectual powers, it believes equally with that which comes within the bounds of its actual knowledge by means of study and laborious application — because faith assures and so teaches. Its opposite, the so-called science of the "scientists," is much less scrupulous; Heaven and earth are within the grasp of its dissertations. God's inscrutable plans and the entire supernatural order come with the most surprising ease and unveil themselves to the "progressive mind" of this school. If there be any thing not at all satisfactory, or not sufficiently intelligible to some amongst them, of course it is easy to get over the difficulty by the method most regularly resorted to: the denial of its existence. Impediments and obstacles which have long presented an insurmountable barrier to less extravagant ambitions, by the leveling process brought into requisition by the "scientists," are all smoothed away, that the "march of the intellect" may still be onward and unobstructed. What a palpable sham, what a monstrous display of charlatanism and bare-faced deceit? An imposture that can count its dupes by the thousand, and seeks its support from that certain portion of the believers in the Christian faith hereinbefore mentioned,—looking for the approbation of its irreligious dreamings toward the same source, is, on the face of it, an anomaly meriting correction. And who are they that bid it success and Godspeed, and smile upon its endeavors? The various Protestant sects, who, with an hypocrisy or an obstinate blindness, are tumultuous in their protestations of fidelity to the tenets of Christianity? The party who act as if they held the patent-right to the sublime doctrines of Christ, and are fond of being known as extremely "Evangelical?" That what we say is true, may be learned by any one disposed to trouble himself in ascertaining. Opposed to this chimerical and unchristian course is the Catholic Church alone. Always in antagonism to every person and thing at war with God's decrees and ordinances, she looks on the conduct of this misguided and impious class as deserving of censure and reprobation, and on those abetting irreverent proceedings with the same disfavor and displeasure. She believes in the inviolability of whatever has been received from God, and in the necessity of preserving, secure from doubt and sacrilegious touch, the mysteries and wonders of His love for mankind, and the wisdom which produced them. When, therefore, we hear of "Christian" ministers of these sects rising up in their rostrums, and preaching "learned discourses," marked much more by their Paganism than by their spirit of Christianity, in which the action of the scientists is strongly commended, it is but meet that the word of reproof should fall from the lips of those whose affections and loyalty for the cause for which a Saviour suffered and died have at all times since been manifest. *The Catholic*, fully respecting the significance of its great name, points to these "signs of the times," states the present condition of the sects styling themselves Christian, toward a body notoriously hostile to the endurance of the most deeply rooted teachings of faith, and allows its readers to draw the moral therefrom.—*Louisville Advocate.*

THE INFIDEL PRESS.

WE will limit ourselves to-day to describing one of the fearful dangers to which we are exposed by our enemies. *We wish to warn you of the bottomless abyss which rolls beneath your feet*—the irreligious and anti-Christian journals, which are the enemies of the Church. In this open war against Christianity and the Church, the papers have taken up a singularly menacing position; and, our very dear brethren, it is our duty, as pastors, to address some words of warning and instruction to you on this point. For this purpose it is not necessary to enter into the popular politics of the day. It will be sufficient to call to your mind the most elementary duties of a Christiau, which the Apostles impressed upon the hearts of the faithful of their times. Do you not remember, our very dear brethren, that the Apostle St. John, in writing to the mother and children of a distinguished family, used these words? "Whoever draws back and does not remain in the doctrine of Christ, does not possess God, (John ii,9). The Apostle forbade his faithful to receive into their houses those preaching another Gospel. But do not we transgress when we receive into our house the journals of the day, which preach and acknowledge another faith. What happens, alas! in reality, every day? An irreligious journal, and one hostile to the Church, is subscribed for; it is placed on the table conspicuously; children, friends, domestics—all read it, and what do they read in these papers? *One day, perhaps, bitter calumnies against priests and religious, scandalous actions, imagined by the writer, against their honor and reputation.* To-morrow there is an historical *lie*, a hundred times refuted, but always repeated with most odius effrontery—the most revolting cruelty. The derision of the holy mysteries and of saints is often, in these journals, thrown pell-mell before the eyes of the readers. *As for refutation, true and sincere, we look in vain; never is it admitted to their columns.* Is this all? No, no. Still further, you find the venom of Liberalism nourished in this contemporaneous literature, in the form of seducing tales. Ah! what soul can cast his eyes on such depravity without defiling himself? No, no. With St. Jeane we say, "*Ne l'admettez point dans votre masion.*" If our warning is not sufficent, "*Notre tres cher freres*," throws a glance on society; see what it is come to.

Keep guard, therefore, against these pestilential journals being received into your houses. It is argued that sometimes one must read the journals, in order to be able to refute them. This proposition is totally false, or we must admit that Eve, who knew the command of God, was right in consulting Satan to gain his opinion on the subject of the Almighty's decree. What has spread among our masses the crime of infidelity—what but these hideous journals? Whence comes this impetuous current of debauchery rapidly spreading and breaking up belief—in many hearts the right voice of conscience; in States, the power of exercising law and justice; in nations, order and respectful obedience. Ah! our very dear brethren, the responsibility for all these evils is in the anti-Christian press, now so heavily felt. Ah yes! it is this which has engendered it all. In many of the large towns of Europe, innumerable pens, richly remunerated, are throwing up, day by day, fierce and fiercer flames upon all that is Christian and Catholic. Besides which, hundreds of great and small journals hasten to imitate them, imbued with the same fatal poison which insinuates itself into innumerable souls. And thus dare you receive into your homes journals hostile to the Church, which aim at corrupting your household? Turn, we pray you, this woe from your children, this responsibility from your conscience, this affliction from your holy mother Church. Oh, yes, priests and pastors, you know the influence of good journals on the minds of your flocks, as well as those that daily preach against your authority and ruin your ministrations! Oh, yes, fathers and mothers, do not, under your own eyes, permit your children to poison their souls by drinking the seducing draughts of libertinism! Oh, all ye christian people, who, faithful to the Catholic church, lovers of our Lord Jesus Christ, and of immortal souls, do not ye be indifferent to the press and journals devoted to the interests of your faith, your Church, and all the interests of your life! You, perhaps, have personally no need regularly to read a daily journal; nevertheless, if your resources permit, subscribe for and pass on to your neighbor, some good journal, and the benediction of Heaven will not be waiting on this light sacrifice.

Think of the sacrifices for the faith saints and martyrs have made, such an act is, at least, in their spirit. Choose only good journals for your advertisements, your news seek for, and introduce in your immediate neighborhood correspondents and editors; form an association like that of St. Francis de Sales, whose object was to support the good press. Your pastors will readily furnish you with any information on the subject.

Oh, all of you, our very dear brethren, favor, by all means in your power, the good press which defends the cause of right and justice, which does honor to the cause of right religion, and justice to Christianity and to the Church, which breathes and inspires the doctrines taught by our Lord Jesus Christ! He who can remain indifferent and negligent of the good press can not understand the gravity of the subject. Further, it will be doubted whether he is any longer a true son, or has any attachments to this Church which has given and still gives supernatural light to guide him in this life, and afterward to give him the supreme consolation at the hour of his death.

Our very dear brethren, times are bad. The present is full of storms and the future is menacing. The mystery of iniquity works already; evil takes frightful proportions, its action is prodigious; innumerable are the agents, the strength, the resources which are placed at its disposal, and thus it accomplishes the prediction of the Apostle, who warns us of the operation of Satan and his seductions of iniquity, for those who will not receive the truth in order to be saved, but who love and believe a lie. But we render thanks to God for you always, our very dear brethren, and and for your faith in our God and Lord Jesus Christ, and in the Church, which is the pillar and the ground of the truth. May our Lord Jesus Christ and God our Father love you, and give you eternal consolation and good hope through grace; comfort your hearts, and establish you in every good word and work! Amen.—*Extract from the Pastoral Letter of the Swiss Bishops, December 30th, 1872.*

THE SCHOOLS FOR CATHOLIC CHILDREN.

LECTURE BY VERY REV. FATHER BOYLAN.

THE following lecture was delivered by Father Boylan, at the City Hall, Pittsburg, on the 17th of January last:

MY FRIENDS:—I am here in the cause of Catholic education. The light of knowledge in Ireland, lit from the lamp of the sanctuary, was not a hidden light; it shone out bright and clear in the schools; it blazed out as the torch of sacred science on the foreign missions, waving triumphantly over every island and continent in Europe, from the frozen ocean to the Mediterranean Sea;

throughout the clustered islands of Scotland, along the Danube, amid the woods and towns of Belgium, and in the cities of Gaul and the valleys of Switzerland. (Applause.)

Yes ; my mission to this country is for the benefit of a college where young Irish genius and talent may contemplate the works of God, explore every reason of thought, digging for golden lore in every field of knowledge, stretching to the awful boundaries of faith, "beyond which are the unsearchable ways of God's unrevealed wisdom." (Applause.) Yes ; in the old national education of Ireland, science and religion are blended together; and I may say, on this question, that the Catholics of Ireland and America are one. (Renewed applause.) The theory of the supposed separability of education into two provinces — secular and religious — capable of being placed under distinct jurisdiction, is a pure assumption. It will never stand the test of practice and theology to say that the schools of a Christian people can be separated without sin from the Christian Church. That Christian school is the place and the provision made for the training of those who are baptized into the Christian faith. In the words of a great man, "Being children of God, they have the right to four things which belong to them by right of inheritance, and to which all other rights are secondary ; they have the right to the knowledge of their faith ; to the training of their conscience by the knowledge of God's commandments ; to the sacraments of grace, and to a moral formation founded on the precepts and the example of our Divine Saviour." These four things belong, by Divine right, to the children of the poorest workingman, as well as to those of the rich. The school is the place and the provision for the insuring of those four vital rights to the Christian child. And it is not only idle, but cruel, to say that the place for such Christian instruction and formation is under the roof of the parents' home. Fathers and mothers at home may, indeed, fashion the first outline of character, but to say that fathers and mothers among the humbler classes have either the leisure or the ability to educate their children, that their home is to be the school of Christian instruction, catechetical teaching, formation of conscience and preparation for the Sacraments, is either the shallow tâlk of men who know nothlng of Christian education, or who care nothing for it. Why ? The rich, the refined, the educated, do not educate their own children, but they send them to private schools, academies and colleges, or pay for tutors and governesses to do so. How can the workingmen, who are at labor from twilight to twilight, while their wives have the burden of household duties upon them—the mother, alone, both the head and the servant for the whole family—how are they able to teach, train, shape and fashion the characters, hearts, consciences and intellects of their children ? (Applause.)

Education is felt, by men of all religious and political principles, to be the great question of the day, which is to determine not merely the well-being, but the very existence of society in the next generation. All persons seem to be agreed that the object of education is to promote man's moral and intellectual culture ; that it is intended to raise them in the social and political order ; to have the good effect of bringing about religion, good morals and intelligence for the well-being of the family and the good order of the body-politic. The point in debate is not as to the nature of the result, but as to the means of obtaining it. And here faith and unbelief take their stand on two opposite grounds. They who are for the mixed or common schools want no more from the school-master or school-mistress than some mental requirements, up to a certain mark, united to something of the tact and power of command of the drill-sergeant. It matters not in the least whether these functionaries have faith or no faith, and they care for religious influences no more than the War Office would object to a soldier of the army for taking snuff or occasionally indulging in a pipe. (Laughter and applause.)

The common school system of the country makes no provision whatever for the religious wants of the children. No religious qualifications are sought for in the teacher. The system aims only at educating part of the man, and by this common school system, education is taken out of the hands of the family and of the Church. Those who have charge of the educational interests are neither pastors, church officers, or pious schoolmasters, but directors—a kind of temporary committee who attend to that duty in the same spirit as they would to laying out a railroad, in many cases with no higher motive than to make all the money they can out of such a responsible position. (Applause.)

It is no apology to say that the evil is only negative, and that although the instruction of the common schools imparts nothing positively religious, neither does it impart any thing irreligious—that it leaves the mind, as to religion and morals, a *tabula rasa* — blank. This is just its evil. This constitutes the very danger of this false system. Give the plant no sun, no heat, no moisture, and it will die quite as effectually as if you would put a worm at its roots. Give a child no food, no drink, no air, and its death is as certain as if you gave it poison. Give the spirit no religious culture, and it dies. It is not positive opposition, but negative indifference that is the root of this evil ; and it is in this, as in other cases, that distance, coldness, and carelessness, more than all else, alienates the heart from all it ought to love. The child, weaned in early infancy, removed from its mother, brought up among strangers, not permitted to hear her name pronounced except with the upturned finger of caution, hearing it is almost a crime to praise her virtues, such a child can never have any of the feelings which belong to the relation of a child with its mother. It is just the same when Catholic children are trained outside of the Church, where her name is never heard except in a way that implies—*she needs to be watched.*

On the other hand, the State says, "How shall we manage to please all parties ?" and her shortest answer to the question is, that religion is to be banished from the school-room. That, as there are so many religions in America, one can not be taught without offending the consciences of the others. And I must here observe that the State is not very fortunate in pleasing any class with its schools. In the first place, they have the Protestant Bible read, which tells the Jewish child that his father murdered the Son of God, his Redeemer, which, of course, also states that Our Saviour is God, and that there is a trinity of persons in God, and therefore offends the Unitarian and the Free Religionist. The protest of these classes against the common schools finds expression in the Jewish and Quaker schools of the country—they will not send their children to the common school. And what makes the whole matter so ridiculous before the public is, that they have made the schools appear to be entirely Protestant. The Protestant Bible is read every morning after the roll is called ; the Protestant form of the Lord's Prayer, "Our Father *which* art in Heaven," "For Thine is the kingdom, and the power, and the glory," is made use of. And in what is called the "Commencement Exercises," they are opened by prayer by the Protestant minister and closed by the benediction of another ; while the Catholic priest is never called upon to enter these schools, and is entirely ignored as far as having any right or interest in them is concerned.

It is simply ridiculous to think that any teacher can entirely divorce religion from education ; it is mixed up with every thing the child learns—with geography, history, grammar, and all branches of education ; and the teacher, in teaching these branches, can, by delicate inuendos, sneers or ridicule, do more in sapping the foundation of Faith, in that child, than by any open attack upon the Church. For instance : "Wilson's Outline of Modern History" is a text-book which, if not taught now, certainly was taught in thousands of these public schools, and, for all I know, may be used at this moment in them. Out of this book I read you a few questions which were put to the pupils :

Q. What was the moral character of the Popes of the sixteenth century ?

"A. They were immersed in the blackest crimes, whilst they avowed, and their adherents proclaimed the doctrine of their infallibility.

Q. Who was Martin Luther ?

A. A man of high reputation for sanctity and learning. A Professor of theology at Wurtemberg on the Elbe.

Now, such teaching as that, does it or does it not tend, of its own nature, to cause Catholic children to become foes to the Catholic Church, or to silently fall away and give up its practices ? (Hisses.) Yes ! I assert that if they hear any thing upon religion, the teachers, for the most part, being Protestants, in teaching either geography or history, will be sure to throw in some hint of the "glorious Reformation of the sixteenth century," which the pupil, up to that time, knew and believed was simply an apostasy that made a creed on its own authority, its principles reducing Faith to a mere opinion, and virtue, consequently, to simple conventional taste.

I defy him to teach the history of England, at that period, without either upholding or denying the truth of Catholicism. He might as well try to teach geometry and avoid mention of circles and triangles, as to attempt to teach this history without implying that the Catholic faith is true or false.

How can the Protestant teacher, in the public school, teach that chapter on the Reformation to the Catholic child ? He would have to say that the Catholic religion was the true one at the time of the Reformation ; and if it was true at that time, it is true now ; therefore all the rest are false. Or he will have to say that all religions are equally true, or the ridiculous absurdity that all are equally false ; but, if he keeps silent, he practically instills infidelity into the infant mind.

But a parent may say, "The public schools give my children the best education to qualify them for this world, then why shall I not send them to the common schools?" The common saying, "Where ignorance is bliss it is folly to be wise," is eminently applicable and infallibly true in this case. (Laughter.) Ignorance of profane learning, accompanied with the simplicity of faith and the knowledge of the Divine Truth which it teaches, is infinitely preferable to all the Pagan education which such Godless schools impart. The worst thing that can be said of them is that they profess to teach no religon at all. And is not the tendency of this enough to make a child a Pagan or an infidel ? to make the schools the prolific source of those latitudinarian principles and the origin of all the infidelity that pervades the land ? What does it tell that child, as it lifts its haughty head and stalks abroad with majestic airs, but that religion is a purely secondary matter — very good for the parents at home, but not necessary for them ?

Of course, the school is not purely an infidel school ; but it matters little, if the Catholic child loses Divine faith—that faith which is for the child the first root of grace, as grace is the root and germ of glory—whether it was in an infidel or a sectarian school that he lost it. One thing is clear—he never hears a favorable word concerning it, for though no direct attack may be made on it, yet the very atmosphere that he breathes there is infected with hostility to his creed, "and more especially, the child of Irish parents is associated, for the most part, in those schools, with the uncompromising enemies of his religion."

The science which produces saintliness is not a part of this system ; and whilst it talks about the freedom and right of the public schools, it passes over untouched and unrelieved the worst of all slaveries—a moral slavery — which, likewise, overclouds the intellect on all matters which rise above the material life ; and the very highest perfection it aims at is to treat the pupil as an intellectual being, simply, and no more; that Christianity came into the world to promote civilization, and should rank second to it ; that development of commerce, the accumulation and distribution of wealth, the discoveries of physical science, the easing of the wheels of society ; making this world, in fact, the home, and this life the object of man, as if these were the grand ends which the Lord had in view in giving Himself a sacrifice for His creatures ; that our last end lay in comfortable homes, palace-cars, abundance of food, carriages, railways, canals and docks, with a wide empire and the fair array of a well-ordered government and the charms of a well-chosen society. (Laughter and applause.)

Ah ! how different is all this from the principles and teachings of the Catholic Church, which has ever exhibited, where she had full development, her influences upon the human heart and the interior life of man. Catholic not merely in territorial extension — because from the rising to the setting of the sun she has erected her altars and offered up her sacrifice in every land — but Catholic also as appealing to all the faculties and the feelings of our complicated humanity. (Applause.) Subordinating them all in well-ordered harmony to the greater glory of the Creator, and kindling every-where the genius of her children, by the light of faith and the warmth of Christian love ; making it fruitful for God's honor and man's spiritual progress ; fearing neither the march of intellect nor the progress of knowledge ; having nothing to fear but every thing to gain from true liberty, as free discussion shows up the deformity of error and the beauty and symmetry of Catholic truth. (Great applause.)

Yes ! this Catholic Church has a creed to sway the actions, to curb the passions, and to give an interior conviction of religious truth. Yes ! we believe that religion is not locked up by the sexton's key in the cathedral, to be circulated from Sunday to Sunday, or on some week day morning, when there be people to receive it ; but that it was intended by God to enter into all our dealings, labors, and relations ; that by its inherent blessings man was to be made happy here as well as hereafter. The fear on the part of the Catholic boy manfully to manifest his religious spirit — which is an obstacle to religious practices in the schools — is a paltry human respect which very often afterward makes him the slave to a bad public opinion. Take a boy from the school of the Christian Brothers, and bring him into a public school. What are his feelings at the absence of all Catholic practices ; of all Catholic teaching ? The school has no sacred images, and the children must hide their rosaries. Of course they are not asked to apostatize from their faith ; but then they are not allowed to make any profession of it for so many minutes and hours of the day ; that is to say, the State buys their souls for so many minutes and hours of time, and during these periods religion is in abeyance, and the Catholic energies of the soul must lie dormant. That boy never hears a word of the glorious old maxims of the Catholic Church : "That life is better than food," "That to save men's souls is better than to feed them," "That the hairs of the head are all numbered, and the flight of the sparrow is traced," "That all should be reconciled to their lot in life, for that the Almighty God bestows the blessings of this life according to weight and measure." These would take away that envy, and sweep from the very roots that jealousy and discontent so natural to the humbler classes, the remote and the immediate cause of the strife between capital and labor which is now the great problem of the age. (Applause.)

Again, the assertion that the public schools give the best education, even in a literary point of view, I deny. A scholar from the Christian Brothers' school is as fully and as thoroughly instructed, when he goes out in the world, as one from the public schools, notwithstanding all the pecuniary advantages which the public schools have over our Catholic schools. They have the public treasury at their back to secure success: our schools have to depend entirely upon voluntary contributions. What would they be if we had our share of the public funds' money to build, good salaries for our teachers, all the school furniture, even down to slate pencils, free to the children — the advantages now possessed by the public schools? The parents say, "How will I pay the public school tax and then pay for my own school?" My answer is, "If that child of yours was sick, and one doctor failed to heal him, would it not be better to call in another and pay for the services of both, in order to save the life of the child?"

The State says again, there are so many sects in this country, how shall we give each their proportion of the public funds? I answer: give the Catholics one portion, and then manage it so that the other sects which, according to their own admission, though differing on minor points, yet agree upon some common principles, can conveniently divide the remainder evenly among themselves. (Applause.) The Catholics must stand alone, because their doctrines are diametrically opposed to the different sects; but Protestants can so adjust their doctrinal differences as to hold common schools among themselves, and get their share of the public funds. I believe that the Catholics of this country have a constitutional right to their share of the public funds, and that if the question could be brought in any manner for decision before the Supreme Court of the United States—say by their refusal as a religious body to pay this unjust tax now levied upon them, to support schools repugnant to their conscientious convictions, or demand their *pro rata* share of such tax, that the Supreme Judicial Authority of the land would decide in their favor, and guarantee them the right to teach their children to worship God according to the dictates of their consciences.

Finally, my friends, the Church, which emerged from the persecutions of the Roman Emperors, has been the great educating body of the world. She has headed the march of thought and systematized knowledge as it advanced. Her Bishops, her dioceses and her monastic bodies maintained schools in the darkest and most evil times of revolution and conquest, fostering and propagating whatever learning there was in the world, thus justifying the remarks of Pope Gregory XVI, who declared "That the most illustrious universities of Europe were founded with the consent and support of the Roman Pontiffs." (Great applause.) In England, the Universities of Oxford and Cambridge; in Ireland, that of Dublin received the rights of a university from the Pope John XXII. In Belgium, the University of Louvain, and in Denmark, the University of Copenhagen, were founded by Pope Martin V. The University of Douay by Pope Pius IV, and in Spain, Italy, Portugal, Poland and Sweden, all the existing universities were either founded or approved by the Roman Pontiffs. (Renewed applause.)

And, in conclusion, let me say, why should not every independent Catholic, and, I would add, every enlightened Protestant, who is for the well-being of society and religion in this country, why should you not refuse to give a vote for any man who is not for *free denominational education?* Let me implore you to make one united and noble effort to tumble from its place the proud dogma of *mixed education* in the land.

I know the opposition will be vehement, but I firmly believe that a sturdy and vigorous agitation on our part will carry the day; then the Catholic Church will win her victory — the victory of having the school the Porch of the Sanctuary—and, on the indestructible basis of divine faith, raise a perfect fabric of human improvement and culture, gaining over "the reasoned infidelity and the deranged will of the nineteenth century." This will be a greater triumph than she wrought in the time of St. Augustine and St. Thomas, and make her at once the fortress of society and the fountain of knowledge. (Great cheering.)

CATHOLIC SCHOOLS AND UNIVERSITIES IN THE "DARK" AGES.

IN England, Episcopal Sees became nurseries of learning.[1] The same may be said of the Episcopal Sees in general, throughout the Catholic world. Wherever a Cathedral Church was erected, there also a school, with a library attached to it, grew up under its shadow. This was not a mere chance: it was a natural tendency and result of the Catholic religion. Catholicity and literature always flourished together. It was also a matter of canonical enactment. Ecclesiastical councils — provincial, national and general — made this the settled law of the Church during the middle ages. It would be tedious to allege all the decrees of Councils bearing on this subject, which is referred to by nearly a hundred of them held at different places, and at different times. We will only adduce some of the more remarkable.

A council held at Rome, in 826, under the Pontiff Eugene II, ordained that schools should be established throughout the world at Cathedral and Parochial Churches and in such other places as might be suitable for their erection. Toward the close of the eighth century, a council convened at Metz, enjoined the obligation of Catholic schools, to be conducted by the clergy, living in common with the bishop. The council of Mayence, in 813, ordered the clergy to admonish parents under their charge that they should send their children to the schools established "either in monasteries or in the houses of the parochial clergy."[1] We gather from this and many similar enactments, that schools were established, not only at the Cathedral, but also near the parochial churches, and in the monasteries. The synod of Orleans, in 800, enacted that the parochial clergy should erect schools in towns and villages, in order to teach little children the elements of learning: "let them receive," this council adds, "and teach these little children, with the utmost charity, that they themselves may shine as stars forever. Let them receive *no remuneration* from their schools, unless what the parents, through charity, may voluntarily offer."[2] As early as 529, the council of Vaison had strongly recommended the erection of similar schools. A contemporary writer of the life of Bishop Meinwercus represents the schools of Paderborn as flourishing in both divine and human learning."[3]

The princes of the earth assisted the authorities of the Church in carrying out these benevolent intentions. Charlemagne, in one of his Capitulars, ordered the erection of schools at every Cathedral church throughout his vast dominions, which extend over more than half of Europe. His successor, Lothair I, in 813, promulgated a law that public schools should be established in eight of the principal Italian cities, "in order that opportunity may be given to all, and that there may be no excuse drawn from poverty, and the difficulty of repairing to remote places." Half a century later, Alfred the Great enacted similar laws in England. Thus, during the Catholic times, the Church and the State — Bishops and Kings — vied with each other in zeal for the erection of schools. They all felt this was the best, if not the only remedy for European society, then torn by civil wars, and just emerging from the confusion caused by barbarian invasion. And if their good intentions were not always carried into effect, the impartial judge will admit that it was surely not *their* fault, but the fault of the evil times on which they had fallen. But for these noble efforts to restore learning, what would have saved Europe from hopeless barbarism? Even *with* all those efforts, the struggle between Christian civilization and northern barbarism was long and doubtful — what would have been the result without those noble exertions?

We have seen the action of Provincial and National councils on the erection of schools: we will now show that General councils, representing the whole Church, made similar enactments. A canon of the third General Council of Constantinople, in 680, commands priests to open schools in country places, and to receive *gratis* all children who could be induced to frequent them. The third General Council of Lateran was convened in 1179, by Alexander III, one of the greatest Pontiffs of the Middle Ages. It passed the following canon: "Since the Church of God, like a tender mother, is bound to provide for the poor, both in those things which appertain to the aid of the body and in those which belong to the advancement of the soul; lest the opportunity for such improvement (*agendi et proficiendi*) should be wanting to those poor persons who can not be aided by the wealth of their parents; let a competent benefice be assigned in each cathedral church to a teacher, whose duty it shall be to teach the clerks and poor scholars of the same church *gratuitously*, by which means the necessity of the teacher may be relieved, and the way to instruction may be opened to learners. Let this practice be also restored in other churches and monasteries, if in times past any thing was set apart in them for this purpose. But let no one exact a price for granting permission to teach."[4] Another great Pope of the middle ages, Innocent III, renewed this decree in 1215, and extended the law to parochial churches. Honorius III, and other Pontiffs, followed his example. Thus, free schools were established throughout Christendom by the authority of Roman Pontiffs and of General Councils. The Church promoted learning, both in her distribution and in her collective capacity. And be it ever remembered that all the schools above mentioned were established chiefly for the benefit of the common people and of the poor. In France alone, during those ages, there were more than two hundred such schools and colleges.[1]

The monasteries were powerful auxiliaries in the cause of education. Wherever they were established, the most barren waste was made to smile with verdure. Their retired situation, remote from the confusion and corruption of cities, adapted them, in a peculiar manner, to the purposes of education. The youth could there, far away from the turmoil of the world, drink to satiety of the pure waters of sacred and profane learning. His health was invigorated by the mountain or country air, his morals were preserved by the example and watchfulness of the monks, and literature and Religion became lovely in his eyes. In those troublesome times of civil feud and bloodshed, the monasteries were asylums for learning—green spots on the surface of creation—which the foot of the spoiler seldom profaned. Who, that has read the history of the middle ages, has not felt refreshed in mind as he revisited, in spirit, the monasteries of Cluny and Clairvaulx — of Corbie and Bec — of Fulda and Bobbio — not to mention a hundred other bright and favored spots! The shades of St. Bernard, of Peter the Venerable and of the Abbot Hugo, seem still to hover over those holy sanctuaries, and to hallow them by their presence.

There were schools in all the principal monasteries. Some of these were for primary, and others for higher instruction. In the former, boys were taught the "Our Father," the Creed, the Psalms, plain chaunt, Arithmetic and Grammar. In the latter, the more elevated branches of learning were taught—music, mathematics, poetry, and the oriental languages — the Greek, Hebrew and Arabic. At that period, Grammar had a more extended meaning than at present. It embraced, though perhaps in less perfection, what was afterward denoted by the term *humanities*—a full course of instruction in at least the Latin, which was, during the greater part of the middle ages, the language of the people—at least of all the educated—as well as of the Church and of the State. The laws and ordinances of France were in Latin until the sixteenth century. Till the beginning of the thirteenth century, most of the famous monasteries of Europe were of the Benedictine Order, whose services to literature can not be calculated. In the thirteenth and fourteenth centuries, the monastic orders of St. Dominic and St. Francis covered Europe with schools, which were chiefly for the benefit of the poor. And there is no doubt that these last named orders greatly promoted the rise of letters and the advancement of civilization.

Besides schools for the people, there were others, chiefly in the monasteries, for the special education of the children of the nobility and of kings. Meibom, a Protestant historian, assures us of this fact. "During the age of the Charleses', of the Othos and of the Henrys, the children of kings and dukes, at a tender age, were placed in the schools of the canons and of the monks, that they might acquire a knowledge of the liberal arts, and of the languages."[2] The chronicler of St. Requier, who lived under the Carlovingian dynasty, tells us that in that abbey were educated one hundred youths, from the principal noble families of the Empire. Charles Martel founded the college of Richepon for a similar purpose. The kings and princes of the middle ages were not so ignorant as they are usually represented to have been, Charlemagne and Alfred were both not only scholars, but magnificent patrons of learning. They were the Medici of the middle ages. The fact that many of the ancient diplomas and other public documents are signed by the cypher, instead of the name of a prince, is no conclusive evidence that the signer could not write his own name. This practice was often a matter of Court *etiquette*, originating in the idea, more or less common at that time, that a prince should write with no other instrument but his sword.[3] These warlike nobles, clad in steel, did not relish the old advice — *cedant arma togæ*. When King Lewis *d'outre mer* laughed at Foulk of Anjou, for having sung in the choir with the other canons, Foulk answered, bluntly: "*An illiterate king is a crowned ass.*"[4] The same was said to Henry 1st of England by his father, the bluff William the Conqueror. This fact proves that ignorance was deemed disgraceful in a prince of the middle ages. In the 10th century, St. Stephen of Hungary had his people taught the Latin language, which is still the vernacular tongue of that country.

The following fact may serve to show that ladies of rank also cultivated learning during that period. In the 11th century, Ingulph, who was reared in the Court of Edward the Confessor of England, informs us that,

1 Heeren opp. 1:65, who cites Henry's History of England.

1 Concil. Moguntinum, Can. x, l, v.

2 Concil. Aurelianse Au· 800, can. xx.

3 Digby's Ages of Faith, vol. 11, pp. 112-3— where many similur facts are related. (We cite this work, according to the beautiful stereotype edition of Cincinnati.)

4 See Bacassutius—Notitia Concil. in locum. Digby (vol. 2, p. 114) gives ani mperfect synopsis of the decree. which, however, is marked as a translation of the Canon. Besides, the marginal reference is incorrect, and withoutf meaning.

1 For proof of this, see *Annales de la Philos. Chretienne*. Sup. Art. 7.

2 See Ziegelbauer opp. Tom. 1. "Sub ævo Carolorum, Othonum, et Henricorum, regun ducumque liberi tenelli adhuc in Canonicorum aut monachorum collegia amandabantur * * ut liberalium artium et linguarum cognitioni assuefierent."

3 See — Nouveau Traite de diplomatique, p. 361—a learned work by the Benedictines.

4 Rex illiteratus est asinus ecronatus.—(Martene Collect. Ampliss. v. 987.

on returning every day from school, the Queen Egitha used to examine him in grammar, and logic, and to encourage his progress by frequent presents. The nunneries did for the girls what the cathedral, parochial, and monastic schools did for boys: and every class, and both sexes, were thus provided with ample means of education.[1] The Latin language was generally understood by the religious ladies of the convent; their rules were all in that language; and many small works written in Latin by nuns of those ages are still extant.[2] They also frequently cultivated the study of the Greek language, and of philosophy. Some nuns of England, with their Abbess Liobe, a near relative of St. Boniface, the Apostle of Germany, carried their learning into the latter country, and established schools there for the education of their own sex.[3] In the tenth century, Hroswetha, a nun of Gandersheim, wrote Latin poems, still extant, on the foundation of her convent, and on the life of the Emperor Otho the Great; besides six dramas on Ecclesiastical History, in imitation of France. Though not so classical as the ancient models, yet these poems are of respectable merit, and prove that in the institutions for learning at that day — even in the 10th century — classical literature was extensively and successfully cultivated by women as well as by men. Not only religious women, but ladies of the world also, were often well educated. They received their education in the convents. St. Bernard, in the twelfth century, wrote letters in Latin to the wives of counts and barons. The convent of Roncerai, at Angiers, was distinguished by the number of young princesses who were there educated. It was in this school that Heloise learned Latin and philosophy. St. Gertrude, of Saxony, (13th and 14th centuries) extended her studies to the classics, to which she was so strongly attached as to feel scruples of conscience. She has left many pious historical works.[4] The Abbess Herrada, of Alsace, (12th century) wrote an extensive encyclopedia,[5] which is still preserved in manuscript. Many other similar facts might be alleged to illustrate female education in the middle ages, but these must suffice.

1 The *Annales de la Philosphie Chret.* has a special article (vi) replete with interesting details on the learned females of the middle ages.
2 See Historie Litter. de France. Tom. ix, p. 129 seqq.
3 Mabillon Prof. in Sæcul. III. Benedict.
4 Insinuationes D. Pietatis, Lib. C chap. 8
5 Hortus diliciarum.

WHY THE ITALIANS IMMIGRATE TO AMERICA.

ON December 1st, Mgr. Nardi wrote to the *Voce della Verita*, as follows: "What has the Italian Government to do with the emigration movement?" is a question often asked. It is the cause of it, we answer, and has forced the people to abandon their homes, by its arbitrary and improvident administration, by its weighty taxation, especially in Venetia, where the greater part of the territory is sterile, and commerce and industry ruined, and the people actually starving, having but one alternative — to emigrate or die of starvation. Of course they emigrate. 46,000 Venetians, from the province of Belluna, and 46,000 from that of Frioli, have already crossed over into Austria, and have gained Hungary. Italians now work on the Austrian railroads, Italians are employed on the buildings of the Viennese Exhibition, and Italians cultivate the waste lands beyond the Leith. Italians, also, are constructing and repairing Austrian ships at Trieste and Pola (Adriatic Ports). The Austrians and Hungarians like them. The truth is, before the blessed unity of Italy, Mazzinians alone emigrated; and now, thousands of valuable citizens are forced to leave.

To these particulars we will add a description taken from the *Liberta*, of Naples, of the emigrants leaving that beautiful city and country. "We rose early," says a reporter of that paper, "the other morning, to see our exiles leaving for the New World. Almost before sun-rise, we were on board the '*Nouvelle France*,' a large steamer bound for America. On the deck we beheld groups of men, women, children and cattle, which would have provided Salvator Rosa with many a subject for his vigorous pencil. Over twenty bullocks stood meekly round them, with their great, big, stupid eyes full of sleepy wonderment; by them were a few sheep and some fowls. But the emigrants, how can we describe them. There were some noble specimens of Calabrese men, tall, stalwart and handsome. Some women, too, really beautiful, but the generality of the poor creatures seemed care-worn and poverty-stricken. The first group we spoke to consisted of a young man and his wife, with two children.

"Why are you going away?" asked we.

"We can not live here any longer. Bread is dear, and the taxes so heavy we can not pay them. We have lived on red flour, (coarse maize) and it ceases to nourish us. Sooner than suffer longer as we have been doing, we have resolved to leave the country."

"Have you any money?"

"A little; we are prudent. It is death here; it can not be worse elsewhere; and in a new country there must be work. We have sold all we had of value. We hope o go to Buenos Ayres or Montevideo."

From this group we passed to one of four women and two children. One handsome girl was sobbing convulsively.

"Pray for my soul," she said to us. "*O la mia Italia.* O my Italy, farewell, *Addio.* How shall we ever reach safely this far-off land. See these immense stones on the pier; the angry sea has overthrown them." (The late storm had effectively dislodged some very large masses of rock and stones.) "If it can do such mischief with rocks, how will it fare with this wooden ship? We shall perish; pray for me, Signori."

We calculated that there were at least three hundred emigrants on board; some were weeping, others cheerful, and some bidding farewell to their friends, whilst the majority were settling their various packages. It was a sad sight, and all the sadder when we reflect that the majority of those people are ignorant of the hardships they will have to undergo in America; but they are full of hope and spirits, only too glad to leave this country, where, but a few years since, a man could live on five cents a day comfortably."

These two extracts will give the reader some idea of the Italian emigration movement and its causes, and are from the pens of men of undoubted veracity.

OUR TROPICAL ISLANDS.

THE native population of the group of islands constituting the Hawaiian Kingdom is now only 50,000, and the decrease is at the rate of 2,000 a year. In twenty-five years a native or Kanaka will be a curiosity. In ten years from this time the native population will cease to be the controling element, or one which will help or hinder the progress of any scheme for a new adjustment of the Government.

A citizen, long a resident of the islands, furnishes the following statements, showing the annual cost of the Hawaiian Government:

For the support of Royalty	$31,250
For the Legislature and Judiciary	44,225
For the Military and Foreign Affairs	47,050
For the Interior Department	230,638
For the Finance Department	37,075
For the Attorney-general's Department	48,604
For the Bureau of Public Instruction	46,280
For the Interest on National Debt	35,000
Total	$520,122

The duty paid to the United States on Hawaiian sugar, in 1871, was $300,000; to which may be added 5 per cent. commission on duties advanced, or $15,000. Adding these items together, we have a total of $850,000 as a part of the cost of sustaining the Hawaiian independence. This is equal to a tax of $17 per head for every man, woman and child in the Kingdom, or 4 1-2 cents a pound on the annual product of sugar of 20,000,000 pounds. The entire tax is not levied on sugar, it is true, but as this is now the only important productive industry of the country, it has to bear the greater part of the burden. The annexation of the islands to the United States would save the planters not less than three cents a pound on sugar. In fact, when Minister Harris went for a reciprocity treaty, he desired a good thing. Minister McCook, in seconding this effort, and in going to Washington to lobby for it, desired also a good thing — and, according to rumor, he got it — that is, he made his "expenses." The Hawaiians missed a matter of half a million or more by the failure of the treaty, and then fell back to watch the next opportunity. Many thought it came the other day, when the line of kingly successors became extinct. But two thousand white men, drawn from various nationalities, although transacting nearly all the business and paying the bulk of the taxes, hesitated to say to 50,000 natives, the time for annexation has come; and so a native was placed on the throne, who is as much an American as a native can be, and the struggle against the inevitable will go on possibly for five or ten years more.

The other day an American company, with a joint stock capital of $20,000,000, actually purchased the Bay of Samana with the adjoining peninsula in San Domingo, paying the first installment down of $150,000. The leading men in this movement are as follows:

Alden B. Stockwell, President; Paul N. Spofford, Vice President; Henry Clews, Treasurer; Frederick Schuchardt, Geo. W. Pullman, Oliver Ames; Samuel G. Howe, Resident Director; J. Warren Fabens, Resident Governor; William G. Fargo, S. L. M. Barlow; R. R. Hazard, Secretary.

Stockwell is President of the Pacific Mail Company, and holds the same office in the Atlantic and Pacific Railroad Company.

The population of San Domingo is set down at about 150,000, and the public debt is about $1,500,000, which is supposed to be about the actual sum paid for a territory and advantages equal to three-fifths of San Domingo. In fact, what Congress declined to do, has been done in a more indirect, but not less positive way. An American company has, for all practical purposes, bought San Domingo. Samana will be made a free port, and a line of steamers will be organized at once to ply between that port and New York. An express company is about to be organized and a newspaper issued at once. The entire extent of coast purchased has not been named in any document we have seen. But the purchase includes the entire peninsula of Samana, with the harbor of Puerto Platte on the north side, and the great bay of Samana, extending up on the south side of this peninsula more than thirty miles. An independent government is to be set up, and then San Domingo will recede and a new Republic loom up in the foreground.

What the planters of Hawaii failed to do, less than a score of American merchants have done for San Domingo. They have taken a bankrupt island, agreed to pay all the debts and to start it on a new course of prosperity. Hawaii missed the opportunity and waits. San Domingo missed one opportunity, or rather, appealing to Congress, failed, but the projectors went around to the rear and accomplished the business. It has been said that Cuba would be cheap at $100,000,000, and this was about the amount which it is supposed the Federal Government was willing to pay at one time. San Domingo is said to be cheap at $50,000,000, it being worth more, acre for acre, than Cuba, and, for commercial purposes, the best island of the whole West Indian group. It is also the key to the Caribbean Sea, and the bay is in convenient proximity to the route taken by the Pacific Mail steamers. Quite a number of Congressmen who failed to find any plums in the Credit Mobilier scheme, it is said, have found satisfactory ones in San Domingo.— *Bulletin.*

CITY ITEMS.

The *Chronicle* complains of dull times at the City Prison.

There are more vessels in port just now than the wharves will accommodate.

The Fire Department of this city is now thoroughly equipped with carbolized hose—enough to last for five or six years.

Dr. R. K. Reid, a California pioneer, has been elected Professor of Anatomy, in the Medical College of Wilmington, North Carolina.

Since the 1st of January, $750,946.95 was collected for customs duties at this port. The demand for last week amounted to $183,439.38.

The examination into the conduct of the teachers connected with the Broadway Grammar School has already cost $240 for short-hand notes.

The mortality of the past week has been unusually large in San Francisco, the number of deaths amounting to eighty-four, of which fifty-six were males.

The Trustees of the Merchants' Exchange have decided that the Exchange shall hereafter be kept open on Sundays, the same as other days in the week.

The block upon which the pavilion used to stand in Hayes' Park, San Francisco, is to be sold by auction on the 28th of March, unless sooner disposed of by private sale.

The Librarian of the San Francisco Mercantile Library reports that the number of books taken from the library during January was 7,806, of which 4,720 were works of fiction.

Detachments of the Twenty-first Infantry and Fourth Artillery regiments, United States troops, left this city under command of Lieutenant Moss, *en route* for the Modoc war.

On Monday, the Trustees of the California Mutual Life Insurance Company resolved to disincorporate, and transfer their outstanding risks to the Republic Life Insurance Company, of Chicago.

The Cabinet-makers' Protective Union has become a powerful and flourishing organization. On Monday evening a meeting was held, and a large number of applications for membership were received.

A young man, attending college in this city, was recently taken ill and conveyed to his home in San Jose, where his disease developed into small-pox. A spread of the malady is not anticipated in that city.

Daniel O'Connell has been compelled to decline the position of Poet on St. Patrick's Day, as urgent business eugagements, in Monterey County, will require his absence from the city during the month of March.

General Deitzler, now residing in this city, has purchased the patent right, for this State, to Whipple's machine for reducing petroleum to vapor by steam heat, for $50,000. One of the machines is being constructed in this city.

Postmaster Stone has received some specimen postal cards just issued by the Department in Washington. They are light and very convenient, being suitably calendered and arranged for directing on one side, and writing with pen or pencil on the other.

Rev. Father Buchard, S.J., will deliver a lecture on the subject, "Chinamen or White Men—Which?" in St. Francis Church, on Tuesday evening, February 25th, the proceeds to be devoted to paying the taxes on the Presentation Convent property.

John B. Felton is the purchaser of a magnificent copy of Shakespeare, which, for a short time, was for sale in the bookstore of H. H. Moore. The edition is a quarto, sixteen-volume one, printed in 1853, by C. & J. Adlard, of London. Only one hundred and fifty copies were printed, and their price was £200, or $1,000.

At the Directors' meeting of the Art Association, on Tuesday afternoon, the following gentlemen were duly elected life-members: Messrs. Thos. Breeze, G. C. Hickox, Mark Elvingston, J. C. Faull. Governor Booth was unanimously elected an honorary life-member. A donation of art books, for the library, was announced from Mrs. Dr. Toland.

At 12 o'clock on Tuesday night, the police made a descent on a Chinese lottery-house, and captured a large assortment of

lottery-tickets, together with the books of the office, and a printing establishment in connection, containing type, paper, printing ink, etc. Eight respectable-looking white men were captured with the net, and marched to the station-house.

ST. FRANCIS LITERARY SOCIETY.—At a regular meeting of the St. Francis Literary Society, held last evening, the following officers were chosen for the ensuing six months: President, P. McMahon; Vice-President, Thomas Carroll; Recording Secretary, C. Griffin; Financial Secretary, M. J. McGrath; Treasurer, W. Kelly; Librarian, M. Connolly; Literary Committee, L. Imhaus, M. J. McGrath, E. Imhaus and W. Kelly. After the adjournment of the meeting the members partook of a sumptuous banquet given by the officers elect.

"Driven from home by my father," was the reply of a little lad of eleven years, who was asked the cause of his detention in the city prison on Wednesday morning. And he further said that he lived on Page Street, between Pierce and Steiner, and his name was James Casey. Last night the father came home drunk, as is his custom, and in a fit of furious anger turned the lad into the street, and compelled him to seek shelter among strangers. Young Casey appears to be a good boy. Even the brutality of a father can not make a *gamin* of him.

The California Acclimatizing Society, Tuesday, received another consignment of twenty thousand eggs, in excellent condition. The Superintendent of the hatching process has some queer specimens, such as fish with two heads, and others whose bodies are united in various ways. The society has been eminently successful in the breeding of fish, for which they have the most complete facilities. They have exchanged their old breeding troughs for those made of charred wood, which have been found to work well.

From the *Chronicle*, of Wednesday, we clip: "The arduous work of removing the children and furniture of the Catholic Orphan Asylum to the new building in south San Francisco, is nearly completed. About one-half of the children left yesterday afternoon on the Bay View cars. The rest will follow to-day. The Sisters request the *Chronicle* to acknowledge their grateful obligations to the many friends who have so kindly assisted them in moving, particularly to Peter Donahue, who, from the start, has superintended every thing with a fatherly care, and provided free transportation for the children to their new and pleasant home.

ST. IGNATIUS COLLEGE—SCIENTIFIC LECTURES.—As a sequel to his interesting lecture given on the 23d ult., under the auspices of the Mechanics' Institute, a very small synopsis of which we published. Prof. Neri will begin next Wednesday, the 19th inst., a course of popular lectures on the Spectroscope, as applied to the investigation of terrestrial substances, and the constitution of the sun, planets, stars, nebulæ, and the whole Universe. The wonders of the latest discoveries will thus be brought within the reach of every one who appreciates scientific study and popular education. Prof. Neri is an able lecturer and possesses, in an eminent degree, the happy faculty of imparting knowledge in a clear and pleasing manner. He has made expensive and unique preparations, on a large scale, for the success of the most delicate and difficult experiments, and it is certain that nothing is to be found in our city or neighorhood which, for completeness or scientific means, and thoroughness of instruction, can bear comparisou with the array of philosophical apparatus that the Professor has at his command. In conformity with the practice of other courses of lectures in this city, the price of admission is the nominal twenty-five cents. We shall procure the fullest reports possible of these lectures, and publish for the benefit of our readers.

PACIFIC COAST.

The Assyrian date-tree grows finely at San Buenaventura.

Snow fell on Sononma Mountain, lately, to the depth of six inches.

Erastus Snow, a high Mormon Official, is going on a mission to Europe.

The Gould and Curry Mining Company are going to burn coal at their hoisting works.

The pecan-tree will grow well in California, and the nuts are a valuable article of commerce.

Winnemucca has been made the county-seat of Humboldt County, in the State of Nevada.

A Woman Suffrage organization is to be perfected in Oregon, at a convention to be held on the 15th instant.

D. W. Grosvener, bridge-keeper of the West Branch, near Cherokee, was found dead in his bed a few days ago.

Recent discovery of exceedingly rich copper mines near Stockton, Utah, about forty miles from this city, is reported.

The Mayor of Denver has proclaimed that the licenses of all liquor saloons where gambling is permitted will be canceled.

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Patrick Keyes presented to a grammar school of Virginia City eleven miniature silver bricks, as prizes for the students.

In the case of Blakely, at Santa Cruz, the jury stood eight for acquittal and four for conviction. They were discharged at that.

General Crook reports the Apaches whipped, and humbly suing for peace. They have lost over 300 warriors in the last year.

A Mormon expedition started three days ago from Kane County, for the purpose of exploring the country beyond the Colorado River.

Thieves are making it lively for Sacramentans, who declare they ca n't get a good night's rest on account of the noise made by the burglars.

The Sutro Tunnel is now in a distance of 3,584 feet. The rock in the face of the tunnel works well, and no water is coming in at present.

The San Diego Board of Supervisors voted $1,000 toward opening a new road from San Diego to Julian. Citizens are to give $2,000 more.

Michael McCoughlan has sued the Ophir Mining Company for $20,000 damages, for injuries sustained while coming out of the mine in a cage.

Samuel Lewis is the last victim of chloral hydrate. He was found dead in his bed on the morning of the 9th, at the Merrimac House, Sacramento.

Zion's Coöperative Store, in Salt Lake, is a huge concern. It paid freight bills, from September 16th to December 31st, amounting to $113,084.02.

Spotted fever, of a malignant type, is raging among the children in San Pete County, Utah, some instances proving fatal in less than twenty-four hours.

There are two stage lines between Santa Cruz and Watsonville, and the rivalry has become so strong that both carry passengers for twenty-five cents.

There is not a single case of sickness at Pioche at the present, yet the death rate is undiminished. Pistols and whiskey look after the undertaker's interests.

A handsome four-oared shell, recently constructed in New York, for the Farragut Club of Vallejo, at a cost of $450, arrived by freight train Saturday.

The material of the Marin County *News* was sold by the Sheriff last week. The *News* was, we thought, one of the best established of the country papers.

Oaklanders are crazed with joy at the prospect of the county seat being changed to Oakland. Already have they raised the price of their property fifty per cent.

The Central Pacific Railroad Company is putting up a fog-bell on the north-east corner of Pacific Wharf, San Francisco, to enable their ferry pilots to run by sound.

The Watsonville paper says: "Snow is on the mountains a few miles distant, while in the valley of the Pajaro flowers bloom and green grass covers the earth like a carpet."

M. D. Fleming has been arrested in Unionville, Nevada, and fined $200 for threatening to jump down the throat of James Hocking and locate for the winter in his stomach.

James D. Burnett, of Round Prairie, Douglas County, Oregon, has had the good fortune, this season, to save one hundred and eighty lambs from a flock of seventy-two ewes.

Alexander Martin, of Jacksonville, has taken the contract to carry Government freight from Roseburg to the head-quarters of the troops in the Modoc country, for thirty-five cents a pound.

A lead of coal has recently been discovered in the vicinity of Lancha Plana, Amador County. The vein is reported to be about four feet in thickness and the coal of a superior quality.

The citizens of Jefferson are going to send a petition to Congress, asking the passage of a United States law abolishing the manufacture and sale of spirituous liquors in any of the States or Territories.

It is reported that Peter Donahue contemplates the construction of a narrow-gauge railroad from Cloverdale to the Geysres, unless the people of Cloverdale go to work and construct a wagon road.

Lively times are anticipated at Olympia and along the head of the Sound, as low down as Tacoma, on account of the grading of forty miles of the road from the end of the track in a north-easterly direction.

J. Jones. captain of the sloop *Jilt*, died in Napa on Friday, in consequence of over-exertion and exposure on his vessel the week previous. It is somewhat singular that his vessel struck a snag and sunk about the same hour the master died.

Benjamin Hasbrook, of Yamhill County, Oregon, while attempting to arrest two men who were robbing his granary, was shot and instantly killed. His hired man was stabbed, but his life was saved by some papers in his breast pocket.

During the late battle at the lava beds, the Indians are reported to have placed rocks about the size of a man's head on their breast works, to appear as though their heads were above the fortifications, which bait gulled many of the troops.

A numher of capitalists contemplate building a flume, next spring, from Lake Tahoe to Truckee, following the course of the river. The flume will be built for the purpose of floating lumber, railroad ties, mining timbers, wood and shingle blocks.

Articles of incorporation have been filed by the Narrow-Gauge Railroad Company, for the purpose of building a narrow-gauge railroad between Tillamook and some connecting point with the Oregon Central Railroad near the north end of Wapato Lake.

The Puget Sound Mill Company at Port Gamble have lately purchased 3,000,000 feet of logs, at five dollars per thousand, and contracted for all that ten logging companies can get out during the season from the forests on the Tulalip Reservation.

A dispatch from Santa Clara, dated February 8th, says: A former resident of Santa Clara was to-day arrested on a warrant in the hands of Constable Height, and brought here faom Salinas, for having violated the laws of matrimony while living in this place.

A cable dispatch from Rome, received in New York, announces the appointment of Rev. McCarrigan, as Bishop of Newark, New Jersey, and Rev. M. J. Gerosh, as Bishop of Havana. The nominations were confirmed by the Pope on the 11th instant.

From the Jacksonville *Times*: "The mild winter in the lake country has been very favorable for cattle, feed being abundant. The volunteers say that the stock is fat and excellent, and judging from their robust and hearty appearance, is undoubtedly true."

Wine and brandy manufacturers are requested to send to I. F. Hoag, Sacramento, four bottles of wine and four of brandy of each variety manufactured, and Jules Dressel will take them to the Vienna Exhibition. Contributions for payment of expenses are also asked.

Perry Gossett. a freighter on the Pioche and Toano Road, Nevada, lost twelve fine mules a few days ago, at Egan Canyon, from epizooty — being nearly a quarter of his train. He had refused $800 for one span of the animals lost. They were worked in a cold storm.

The sentence of K. H. Keeny, who was to be hanged March 7th, at Visalia, for the murder of Levi M. Fletcher, was commuted, February 7th, by Governor Booth, to imprisonment for life, and the prisoner removed to San Quentin so quickly that it was not known at Visalia.

The marriage of Mr. Elliott, of New York, to Miss Röthschild, daughter of the well-known banker, took place on the 12th. The ceremony was performed, says the dispatch, in the Protestant-Catholic Church, in the presence of a large assemblage of the *élite* of the city.

The California Vine Growers' and Wine and Brandy Manufacturers' Association have decided, for the benefit of the wine-growing interests of this State, to make a creditable exhibition of native wines and brandies at the World's Fair, to commence at Vienna, Austria, on the 15th day of April next.

John W. Greenham was arrested lately, in San Francisco, on a charge of being drunk. Shortly after being lodged in the city prison, he drew a small folded piece of paper from out of his boot, which, upon being opened, displayed a check of deposit upon the Bank of California for the sum of $800.

Some of the members of the San Jose Lyceum having requested the editor of the *Mercury* to publish an essay recently read before that institution, the *Mercury* refers to the issue of that paper of February 8th, 1866, where the "essay" appears as an editorial, and adds: "As we are somewhat crowded for room, we hardly think it advisable to reproduce it."

A Dublin letter says the prosecution by the English Government which has been reported by cable as commencing yesterday, against one of the Irish Bishops, and twenty priests, growing out of the Galway election, has for its aim the punishment of those ecclesiastics who opposed the Government candidate, and it is probable it may result in exciting the people to political disturbanee.

Advices were received in this city, yesterday, of a destructive fire at Point Arenas, Mendocino County, on the 5th inst. Six buildings were destroyed, involving a loss of $22,000, and only the masterly efforts of the citizens prevented the destruction of the entire town. The fire broke out in the Masonic Lodge-room, and was undoubtedly the work of an incendiary. We are not advised of the names of the losers, or of the insurance involved.

A dispatch dated Swinomish, (W. T.) February 8th, says; Another shooting affray occured at Skagit River, on the 5th. Julien Olney shot and instantly killed Thomas Bozart. Reports say the trouble originated from an improper intimacy between Bozart and Olney's wife, which existed before Olney married her. Olney, on hearing from his wife the story of her wrongs, walked up to Bozart with a double-barrelled shot-gun, loaded with buck-shot, and shot him dead. Olney then gave himself into custody.

RELIGIOUS RECEPTION. — The congregation of St. Mary's Church, Gilroy, witnessed, on Monday last, the touching ceremony of the profession of a nun. The young lady who dedicated herself to God on that occasion, Miss Annie Garvey, in religion Sister Mary Conception, lived for many years in this city a life indicative of this final step which she has taken.

On the same occasion, Miss Lizzie Donohoe, in religion Sister Cecelia, received the religious habit, and entered the Novitiate, where she shall remain for a year, to prove her vocation to the religious state previous to making her profession.

His Lordship, Bishop Amat, to whose diocese this community belongs, officiated on the occasion.

It must be a source of great gratification to the Right Rev. Bishop to see the number of the sisters of the Most Holy and Immaculate Heart of Mary increasing so rapidly, and thus preparing to extend their usefulness over the broad field of his dioceses, where the harvest, indeed, is bountiful, but the laborers as yet few. God, however, is seconding the efforts of his zealous servant; and there are clear indications that the Right Rev. Bishop will soon have laborers at his disposal to place, at least, in those localities where the call for them is most urgent.

MISCELLANEOUS NEWS ITEMS.

A heavy snow fell at Madrid, Spain, Sunday.

Marquis of Lorn is urging Scotchmen not to emigrate, but if they do, to go the British Colonies, rather than the United States.

Twenty Chinese youths are now receiving a collegiate education at Hartford, Connecticut, and the Chinese Government proposes to send us another detachment of thirty more.

Once more the telegraph informs us that the Government troops have defeated the Carlists in Spain. We should think the Carlists would be tired of this sort of "fun," by this time.

Ex-Empress Caroline Augusta, grandmother of the reigning Emperor of Austria, and widow of Francis I, who was Emperor in the days of Napoleon I, died on the 8th instant, aged eighty-one years.

Austria consents to an International Congress, to be held next summer, at Vienna, for the purpose of encouraging useful inventions and manufactures. The proposal comes from Jay, the United States Minister at that Court.

It is stated that Mrs. Edwin Forrest, who resides in Richmond, Staten Island, has given notice to the executors of her late husband's will that she will apply for her dower, on the ground that Forrest was never divorced from her.

A post-mortem on the body of Governor Geary resulted in the conclusion that he died of syncope, caused by nervous prostration, the result of over-work and material influences. His brain weighed 56½ ounces. The funeral takes place Thursday. General Gordon has called out the Fifth Division of militia as a funeral escort.

It is understood that a petition, signed by many prominent merchants, and several well-known clergymen of the Episcopal Church, will be sent to Governor Dix, asking him to commute Foster's sentence to imprisonment for life. It is said that several of the petitioners will present the document in person. Foster is sentenced to be executed on the 7th of March.

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and inuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn *that* mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "*Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.*"

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among *Catholics*.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropiate than that used by our Holy Father in his Encyclical Letter of 1853:

"*We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine.*"

Again, in his letter to the American Prelates, urges them to "*Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path.*"

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

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A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "*The Madonna di San Sisto.*" We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of $5 for the GUARDIAN, or $6 for the GUARDIAN and *Irish World*, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and *paying* for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

DEATH FROM RUPTURE being quite frequent, we call the attention of our readers to the following notice, written by the editor of the New York *Day Book*, who, himself, is a celebrated physician:

DR. SHERMAN'S CURE FOR RUPTURE.—The length of time this "Sherman Remedy for Rupture" has stood the test of a trial should convince every skeptic that there is a permanent relief for this distressing and dangerous complaint, so prevalent in the human family. Dr. Sherman has done an immense business in the city of New York for years, with his remedial agent, and it is not possible for "quackery" to sustain itself one short month under the enormous expenses attending such a professional career as this gentleman has passed through, and is now engaged in. We advise all persons afflicted with rupture to at once make their cases known to him. So lengthy and so successful a campaign as Dr. Sherman has carried on against "the faculty" touching the *modus operandi* of conquering this human ill, is convincing proof that he has the better understanding of the complaint he treats as a specialty.

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Remittances from the country may be sent through Wells, Fargo & Co's Express Office, or any reliable banking house; but this Society will not be responsible for their safe delivery.
The signature of the depositor should accompany his first deposit.
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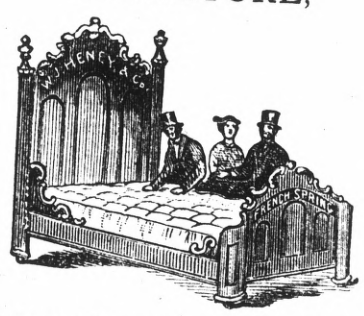

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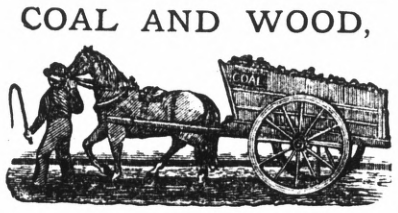

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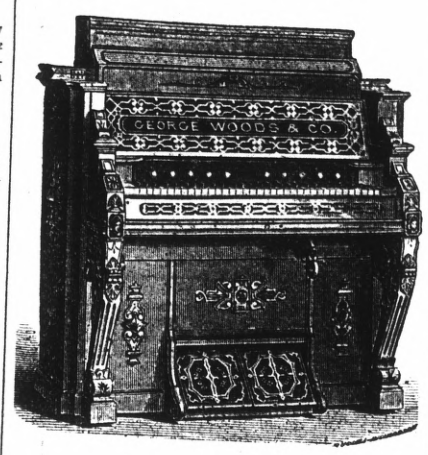

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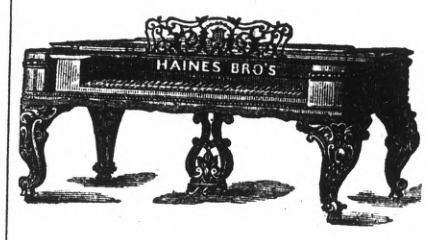

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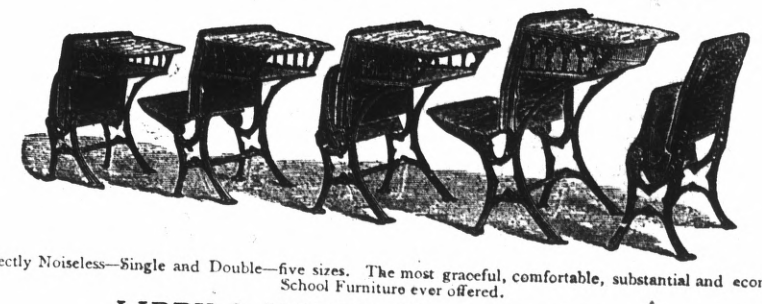

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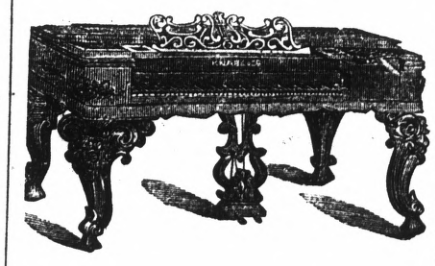

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C. P. R. R.

Commencing Sunday, December 22, 1872, and until further notice, Trains and Boats will leave San Francisco.

7.00 A. M. (Daily)—Atlantic Express Train (via Oakland) for Sacramento, Marysville, Redding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M. (Daily)—Cal. P. R. R. Steamer (from Broadway Wharf) —Connecting, at Vallejo, with Trains for Calistoga, Knight's Landing and Sacramento; making close connection at Napa with Stages for Sonoma.

2.00 P. M. (Sundays excepted)—S. F. & N. P. R. R. Steamer (from Broadway Wharf)—Connecting at Donahue with Trains for Cloverdale; making close connection at Lakeville with stages for Sonoma.

2.00 P. M. (Sundays excepted)—Stockton Steamer (from Broadway Wharf)—Touching at Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M. (Daily)—San Jose Passenger Train, (via Oakland) stopping at all Way Stations.

4.00 P. M. (Sundays excepted)—Passenger Train (via Oakland) for Lathrop, Merced, Visalia. Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M. (Svndays excepted)—Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting at Vallejo with Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P.M. (Sundays excepted)—Sacramento Steamer (from Broadway Wharf) — Touching at Benicia and Landings on the Sacramento River.

5.15 P. M (Daily)—Overland Emigrant Train (via Oakland)—Through Freight and Accommodation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 12:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN (For San Francisco)—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS (For San Francisco)—4:30, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE.—*5:25, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Only.
Leave—			
San Francisco.....	8:40 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	11:10 A M	5:42 P M	7:00 P M
Gilroy.....Arrive	12:30 P M	.....	.....
Pajaro.....Arrive	2:20 P M	.....	.....
Castroville...Arrive	3:05 P M	.....	.....
Salinas.....Arrive	3:45 P M	.....	.....
Hollister....Arrive	2:40 P M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister.....	.....	.....	11:05 A M
Salinas.....	.....	.....	10:00 A M
Castroville.....	.....	.....	10:40 A M
Pajaro.....	.....	.....	11:30 A M
Gilroy.....	.....	.....	1:10 P M
San Jose.....	†6:50 A M	7:45 A M	2:31 P M
San Francisco Arrive..	9:10 A M	10:10 A M	5:10 P M

*SATURDAYS 2:30 P. M. †SUNDAYS excepted.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15 A. M. Arrive at San Francisco at 4:25 P. M.

Trains for San Jose and Way Stations leave San Francisco at 1:00 P. M. Arrive at San Francisco at 11:30 A. M.

A. N. TOWNE, Gen'l Superintendent. A. C. BASSETT, Ass't Superintendent.

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